

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

National Council Meeting

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Rev. A. Gordon Fowkes.

GREYFRIARS' REFECTORY IN CANTERBURY, ENGLAND

FREDERICK E KIDDER
CAMP #43 CASTANER PRRA
ICE FARM
SANTAS PORTO RICO
1-44 REN # LCB

STRICTLY BUSINESS

THE LIVING CHURCH, in its last issue, presented a list of our 202 largest churches (not "in the United States," as the heading stated, however, since St. Thomas island, Sagada, Port au Prince, Panama City, and Honolulu were listed). It is a truly remarkable list. Beginning with our next issue, a good many of the churches will list Lenten Services in our Go to Church During Lent section.

Today more Episcopalians are away from their home parish than ever before in our history—because of war activities. There can be not the least doubt of this. The Go to Church During Lent section will therefore be of greater value than ever before.

Readers of THE LIVING CHURCH can help the churches listed in the section by calling it to the attention of friends and relatives, away from home, in either civil work or the armed forces. Urge them to attend one of the churches. They will receive a cordial welcome.

* * *

EL VERA, along this trip so that she may become acquainted with the New York office staff, is abominably querulous. She is constantly objecting to high prices—paying twice, she calls it, once through the pocket and once through the nose. A real feat for a mouse!

* * *

HERE'S a tip for one of the national Church papers—even THE LIVING CHURCH. There's a fascinating bit of American history connected with Trinity parish house, Pittsburgh. The ground on which it stands, as well as that on which stands the abutting Presbyterian church, was given by William Penn. Fine meat for a feature story, and meat so scarce nowadays!

* * *

THERE is a shortage of priests, to be sure, what with calls as chaplains, etc. Nevertheless, the classified advertisements in THE LIVING CHURCH still get results. We just ran one four times; it has already brought in 21 replies. Not as good, perhaps, as the days when we used to get as high as 70 replies to one insertion, but still pretty good. . . .

* * *

PLEASE renew my subscription from April, 1943 to 1944," writes one subscriber, and adds, "before I see my income tax!"

Leon McCauley

Business Manager.

LETTERS

Union With Presbyterians

TO THE EDITOR: Bishop Parsons, the retired Bishop of California and chairman of our Commission, a majority of which proposes to unite the Episcopal Church with one among the several separate Presbyterian Churches in the United States, has published in THE LIVING CHURCH, and in all our Church Papers, a letter which he has obtained from the Archbishop of Canterbury on this subject.

Although the Archbishop says in this letter that he does not wish to form any judgment at present upon any particular schemes which are occupying our attention, his letter is nevertheless one which will be understood by all as giving support to the proposal now under discussion in the Episcopal Church, and cannot fail to be so understood since the Archbishop has given permission for it to be published by so ardent a partisan of this proposal as Bishop Parsons is known to be.

No one, I believe, values more deeply than I do our relation with our spiritual mother the Church of England; but on that very account I feel compelled to express publicly my surprise, and my great regret, that the Archbishop should have allowed himself to write this letter.

The proposal in question is a most acutely controversial one in the Episcopal Church, and for that reason, if for no other, the Archbishop should have refrained from any expression in regard to it.

Would it have been permissible for Archbishop Temple to send for publication a letter opposing this movement? Manifestly this would not have been permissible and on the same principle it is an act of ecclesiastical intrusion for the Archbishop to send a letter which will be generally understood as giving support to the movement and which is evidently so understood by Bishop Parsons who publishes it.

It has been admitted by those who advocate this divisive proposal that before its adoption by the Episcopal Church it should be submitted to the Lambeth Conference but the Archbishop cannot speak for the Lambeth Conference on this matter, and while it is in controversy here in this Church it is highly improper for him, as Archbishop of Canterbury, to enter into it.

The autonomy and independence of national Churches is an essential principle of Anglicanism, as is the full jurisdiction of each Bishop in his own diocese. The Presiding Bishop of our own Church has not felt it right to express himself publicly on this controversial question; why then should the Archbishop of Canterbury be asked by Bishop Parsons to make a statement for publication in regard to it, and why has the Archbishop allowed himself to do so?

The Archbishop cannot, of course, have adequate knowledge as to the situation here in regard to this matter and his letter shows that he has not. If he was given the impression that a majority in the Episcopal Church are ready to accept this proposal, he was gravely misinformed. There has at present been no evidence that this measure is supported by a majority but on the contrary it is certain that a great number of our clergy and laity, and of our most competent scholars, hold that this proposal is irreconcilable with, and destructive of, the principles and teachings of the Prayer Book as to the apostolic ministry. A leading spokesman of the Presbyterian Church has stated publicly, and without challenge from anyone, that the "new Church" thus formed "will be essentially Presbyterian." Our own Commission, although its membership is heavily over-weighted on the Protestant side, is itself not

united and has announced that further changes will be made and that the proposal will not be put into final form for presentation to the General Convention until the next meeting of the Commission in June.

The Bishop of Chicago has just now declared to his diocesan convention: "I yearn and pray for a United Christendom. I frankly I cannot walk the way our Commission on Approaches to Unity proposes, shall I. I could never believe in, nor believe to, the kind of a Church the Commission seems to propose as a solution for the present broken state of Christendom"; and yet many of our bishops who have not yet spoken will take an equally positive stand against this destructive and subversive proposal. Even among those of our clergy and laity who might be inclined to support it there are many who feel that so divisive a measure ought not be forced upon us at this time of crisis when the whole thought and strength of the Church should be centered upon spiritual ministrations to those in stress and need.

I believe firmly that this proposal will be rejected by our General Convention, but if it were adopted this would, beyond question, bring actual crisis and disruption to the Episcopal Church.

Again I express my surprise and regret that the Archbishop of Canterbury has been led to intrude into this situation, a regret which is felt by very many and especially by those who have, as I myself have, a great regard for the Archbishop and his high office and a true veneration for our mother Church the historic, Catholic, and Apostolic Church of England.

(Rt. Rev.) WILLIAM T. MANNING,
Bishop of New York

New York.

TO THE EDITOR: I heartily agree with the views expressed by Fr. Townsend in his letter which you printed in your issue of January 31st. The temperateness of his language is a testimony to the tolerance and charity of his nature. A layman is tempted to use "shorter and uglier" words.

What is Jesus' attitude toward Christian unity? That we may learn unmistakably, paraphrasing a short passage of Holy Scripture (Luke IX: 49-50): "And John answered and said, Master, we saw a Presbyterian casting out devils in Thy name; and we forbade him, because casting out devils is the exclusive prerogative of us Catholics. A Jesus said unto him, Forbid him not; for that is not against us is with us."

John, the original Catholic, was put in proper place by Jesus, the true liberal. The cause of Christian unity will be expedited, if, in future deliberations, there can be less of the spirit of John and more of the spirit of Jesus.

FRANK V. BURTON,
Philadelphia.

TO THE EDITOR: The Joint Committee to Maintain Prayer Book Principles has received numerous letters about the paper it is sending out concerning the work of the Commission on Approaches to Unity, one of them being from the Bishop of Albany, implying that these papers are being sent out anonymously, to which they very naturally object. It is evident that the Bishop of Albany and our other correspondents did not read my somewhat long communication in your issue of December 27th, announcing the immediate issue of these papers and asking the cooperation of all who believed in the Faith as this Church has always received it. It is also evident that our correspondents have forgotten that our committee, representing

ganizations in the Church, sent a memorial to the House of Bishops last February against the proposals of the Commission which were before the Church at that time, and which are later withdrawn.

The Committee, consisting of the Rev. Dr. Leicester C. Lewis, the Rev. Dr. William H. Humphry, and Father Joseph, OSF, with the undersigned as chairman, has been functioning for about a year and a half. It was appointed by the American Church Union and the Clerical Union, with more than 20 other organizations and religious orders, both of men and women, cooperating. We have had wide correspondence with many of the clergy and bishops, as well as lay folk. We have tried to secure all the publicity we could, and we thought we had had a good deal of it. But it evidently did not impress some of our brethren who disagree with our principles, which of course we regret. I trust that this communication may set the matter right.

S. C. HUGHSON, OHC, Chairman.
West Park, N. Y.

TO THE EDITOR: The Right Reverend, the Bishop of West Virginia, in his article in your issue of February 7th says: "... our Presbyterian brethren, who not only stand with us on the broad platform of the Holy Scriptures, the Nicene Creed, and the two great Sacraments. ..." Without taking up the question as to whether there is agreement on Holy Scripture (although, when we are asked to believe that the Westminster Confession contains a system of doctrine taught in Holy Scripture, I think we can answer an emphatic, No); there does seem to be considerable question, to say the least, as to whether the Presbyterians stand with us on the two great Sacraments.

In regard to the outward part of Baptism, undoubtedly they use the right form and matter; but when we come to the effects of Holy Baptism, we seem to be far apart. The teaching in regard to Holy Baptism contained in the Prayerbook, the Offices of Instruction, and the Articles cannot possibly be reconciled with that contained in the Westminster Confession, and the Longer and Shorter Catechism.

In regard to the Holy Eucharist the divergence is even greater. How far grape juice may be used for wine I do not know; but I do not understand that it is forbidden. But, beyond that, it has been the teaching of the Church for 19 centuries that the Holy Eucharist can only be consecrated by a bishop or presbyter; and it still is the teaching of the Church. "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in

this Church, or suffered to execute any of the said Functions, except he ... hath had Episcopal Consecration or Ordination." Preface to the Ordinal. And what are the Functions of the Priest? "What is the Office of the Priest? The Office of a Priest is ... to celebrate the Holy Communion. ..." Prayer Book, page 294.

Further, in the Presbyterian service, the Words of Institution are read as a lesson to the people; not, as the Church has done for 19 centuries, incorporated in a Prayer to the Father. As the teaching and practice of the Church is our only guide on this subject, Holy Scripture being entirely silent, it is very probable that this complete break with the practice of the Church renders any supposed Consecration invalid. But in fact the Presbyterians, as set forth in their formularies, have no idea of consecrating the Bread and Wine to be the Body and Blood of Christ; their whole idea of the Sacrament being as widely divergent from the Prayer Book and Articles as in the case of Holy Baptism. Thus, there is no thought of the Eucharistic Sacrifice, as set forth in the Prayer Book, page 80, The Oblation. And the long and violent denunciation, in ages past, of kneeling at the reception of the Blessed Sacrament, is simply an outward sign of a grave inward divergence.

The good Bishop also says, "... they possess a ministry which God has used and blessed; ..." which is unquestionably true. But so also did St. John Baptist, and St. Francis of Assisi, not to mention many others; but that did not make them, or any other, either Bishop or Presbyter. The Presbyterian ministry, without minimizing in any way all the good it has done, stands on the same basis as the Methodist ministry, or any other Protestant ministry; and the careful and accurate term that the Rev. John Wesley used of his helpers, lay preachers, still holds.

I would there were more agreement between the Presbyterians and ourselves, but the fact remains that there is not; and the old question will still arise, can two walk together, except they be agreed?

(Rev.) EDWIN D. WEED.
Henderson, Tex.

TO THE EDITOR: May I venture a comment on Presbyterian reunion? Its proponents quote the resolution of General Convention which recites a purpose to achieve unity, and they ask us whether we would repeal it. My answer would be yes. I would substitute for it one that would take better account of the facts of life. It might well be replaced by a resolution authorizing a joint conference with the Presbyterians, or any other body so disposed, looking toward unity. Or by one that we will achieve unity when, as and if we are agreed. As it stands, the resolution goes completely over the heads of several millions of honest and well-disposed Christians, whose ignorance of what it is all about is almost complete, and whose real interest in the outcome is surely vital.

But now we are told that we are morally bound and that we must not let the Presbyterians down. If a similar resolution was carried through the Presbyterian Assembly, as I understand happened, it would seem that we are dealing on terms of equality. I can see how a resolution, carried after thorough discussion, and intelligently approved by the bulk of those concerned, might carry moral weight, whatever the issues involved. The resolution adopted by the Convention went through no such sifting process. At a jump we have landed where we are committed to unity with a certain denomination. What if we cannot agree, as we know we cannot? The differences of 300 years are not wiped out. They are merely being brushed aside. I think it looks like a trap, and I

suspect that most Presbyterians would agree with me.

La Grange, Ill.

VICTOR D. CRONK.

Women and the Ministry

TO THE EDITOR: In response to two recent letters in THE LIVING CHURCH by Miss Cowan and Miss Hill commenting on the letter written by me concerning women and the ministry and published in the December 13th issue I would simply state that in writing on this matter I had in mind but a single purpose, that of stimulating prayerful and objective thought on the unmistakable one-sided character of official representation in Christ's Church. Economic considerations or ideas of not fitting into other non-official ministries provided for women were no part of my thought, but rather the principle long established by men in the Church refusing women qualified mentally and spiritually, and so called by God, an equal opportunity for official ministry with men. St. Paul's expressed prejudices on the general inferiority of womanhood have been allowed to dominate the Church's thinking on women through the centuries even until today.

KATHARINE H. PARKER.

Red Bank, N. J.

Prayer and the War

TO THE EDITOR: During the past year, traveling in more than a dozen dioceses, visiting some 50 congregations, I have frequently wondered whether or not our people are being sufficiently led in intercessions concerning the war.

More than one Mass have I attended when there was no prayer whatever mentioning anything specifically about the war. Ditto with a number of Evensongs. Only once on Sundays have I found the rector reading all the names of his parish's boys who are in the service of us all. And he told me that some of his people thought that this prolonged the hour of worship unduly! During World War I, to my personal knowledge, some 150 or more names were read in our Church once each week-day and twice each Sunday, and no one grumbled. On the contrary several names were sent to that rector from distant cities, asking if "he wouldn't please pray for my boy, too," which, of course, he gladly did.

Haven't Rickenbacker and Whittaker opened up the possibilities of prayer to millions? And was there ever a war when larger issues were involved? Why should any public service be held adequate unless at least some phase of the tremendous problem be presented to God in our earnest intercessions? One devout communicant told me that she

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LETTERS

prays every night for 200 boys whom she knows to be in uniform. I hope that there are many like her.

(Rev.) JOHN HENRY HOPKINS.

Chicago.

Japanese-American Altar

TO THE EDITOR: Permit me to inform you that for the Japanese altar fund for which you entered my appeal in your January 24th issue, I have received direct two checks—one from Mrs. Harry H. Boyd, Charlotte, N. C., \$10, and one from Mrs. L. C. Withers, Chapel Hill, N. C., \$2.00.

I send you these names, not that they asked me to, but to elicit possible further response from those not yet realizing the purpose of the fund.

I surely did appreciate a very kind note from Mr. Morehouse in which he expressed hope that possibly more than an altar for the Japanese would be forthcoming from our incoming gifts. If this be the case, I shall send all overpayments to Bishop Reifsnider, together with Mr. Morehouse's letter to me. God grant him much inspiring influence while in the Marines.

(Rev.) WILLIAM DRAPER.

Mansfield, La.

Reformed Episcopalians

TO THE EDITOR: I wish to correct a misstatement I made in my recent letter regarding the Reformed Episcopalians. I spoke of their Orders being condemned by a Lambeth Conference. Bishop Wilson has kindly called my attention to the fact that the Lambeth Conference in question took no action on the matter, though a report written by three American Bishops was received and printed in the record of the Conference. With inexcusable haste, I had assumed that this report was part of the formally accepted resolutions of the Conference itself.

It is, however, significant that the Lambeth 1930 report on relations with episcopal Churches does *not* include the Reformed Episcopalians in that category. This is all the more striking as every other body, however small, with any reasonable or even remote claim to the possession of episcopal Orders, is mentioned—the Roman Catholic Church, the Orthodox, the Old Catholics, the separated Churches of the East, the Church of Sweden, and the Moravians. The report is signed by the Archbishop of York, now of Canterbury.

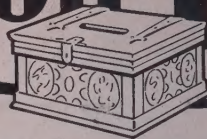
I am further advised, on the best possible authority, that "it was clearly understood in the House of Bishops that in recognizing R.E. Confirmations we were not recognizing their Orders." It is good to know that no recognition of such dubious Orders was intended, but surely the recognition of valid Confirmations apart from valid Orders is an extraordinary position—an impossible position. So, too, is the position of some of our bishops that the Reformed Episcopalians have valid episcopal Orders but no valid priesthood. The episcopate is simply the fulness of the priesthood, including the power to transmit that priesthood to others. The Reformed Episcopal denial of apostolic succession and of the (ministerial) priesthood carries with it the invalidity both of their presbyterate and of the episcopate. To admit either their bishops or their presbyters to our ministry would be to discredit our Orders entirely in the eyes of Catholic Christendom, both Eastern and Western, and to violate the fundamental principle that in matters pertaining to salvation (including the sacraments and similar rites) the safer course must always be followed.

(Rev.) WILLIAM H. DUNPHY.

Evanston, Ill.

The Question Box

By
BISHOP WILSON



• (In an earlier issue I answered a question "In what way is the Episcopal Church Catholic and in what way is it Protestant?" Both sides were answered briefly and abruptly. Two letters have come objecting to the second half of the answer).

The Episcopal Church is "Protestant in that it declines to recognize the authority of the Pope." That's what I said and of course it is an incomplete statement. Anything like an adequate answer would require more pages than THE LIVING CHURCH has at its disposal. The issue in England in the year 1534 was definitely the authority of the Pope. It was repudiated by the king, by the Parliament, and by the Convocations. As the controversy developed during the succeeding 50 years, other issues rose to the surface and the whole situation became fearfully involved. Yet it is still true that many, if not most, of these subsequent questions, were more or less directly associated with papal authority. For instance, the doctrine of purgatory was all tied up with indulgences and the treasury of merits and the authority of the Pope to exact or cancel spiritual penalties. The whole system was denied by the Anglican Church. Part of this same system was the commercialized scandal of private Masses. Referring to this practice, the Anglican Church went on record against the "sacrifices of Masses" (not the same, by the way, as the "sacrifice of the Mass") but this also hooked in with papal authority. More recently the Pope has proclaimed the dogma of the Immaculate Conception and of his own Infallibility—both of which are refused by the Anglican Church. We further object to the way in which the status of Bishops has been reduced in the Roman Church in order to exalt the place of the Pope. We want none of the cast iron discipline embodied in papal encyclicals and bulls. So one might go on. Papal authority reaches out along very many lines. This might be a good place to add a "commercial" and refer my readers to my own *Outline of the English Reformation*, where all of this is explained at considerable length. It is published by Morehouse-Gorham.

• *Why are prayers said for the dead? Are they not unscriptural and vain? Is this not a superstition? Is it not true that the Romish, Oriental, Mohammedans, and the modern Jew practice this?*

Why should prayers not be said for the dead? We pray for people while they are alive in this world. Why should we stop when they proceed into the next world? In our Lord's day it was the common custom among the Jews to pray for their dead. Our Lord expressed no dissent from that custom. Sharing as He did in the religious life of the Jews, he undoubtedly

participated in just such prayers. There is nothing in the Scriptures to the contrary. In St. Paul's second Epistle to St. Timothy he refers to one named Onesiphorus who had done him some kindness. Twice he sends greetings not to Onesiphorus himself but to his family. Evidently the man himself was dead but St. Paul prays for him—"the Lord grant unto him that he may find mercy of the Lord in that day." In the First Epistle of St. Peter the apostle speaks of our Lord preaching the Gospel "also to them that are dead." If I preached to them, we can appropriately pray for them. The records of the early Church show that Christians followed the ancient custom quite naturally and it was never questioned until four centuries ago when there was a violent reaction away from certain doctrines of purgatory. Yet both the Roman and the Eastern Church pray for the dead. So does the Anglican Church. The Jews, no doubt, continue to follow their ancient ways. I do not know about the Mohammedans. In these days when violent death stalks the whole earth it is a poor time to circumscribe anybody's prayers.

• *How can one understand the Revelation of St. John the Divine?*

In the first Christian century there was a style of writing known as apocalyptic. It used word-symbols which were generally understood by the people of that day. Putting these symbolic expressions together would produce strange and sometimes extravagant pictures which were meant to suggest ideas but not to be taken literally. For example, we speak today of keeping the wolf away from the door or of burning our bridges behind us and we all know what such expressions mean. If someone wrote a book about wolves and bridges it would be a kind of modern apocalyptic. The reason it is not easy for us to understand some parts of the Revelation is that the meaning of some of those Jewish apocalyptic expressions has been lost. Competent scholars are still puzzled by parts of it. Ernest F. Scott's recent volume on the Apocalypse is the best book I know for the average reader who wants to make an intelligent approach to this last book in the Bible.

• *What is the difference between Satan and the Devil?*

None whatever. Satan is the Hebrew name for "the adversary" or "the accuser." In Greek the same thing is expressed by Diabolos or as we turn it into English, the Devil. Other names for him are Beelzebub or Lucifer. By whatever name he is called, he is the enemy of God and the spirit of all evil. Watch out for him whatever title he bears.

SEPTUAGESIMA SUNDAY

GENERAL

EPISCOPATE

Harrisburg to Elect a
Bishop Coadjutor

Having received a certificate from his physician in Baltimore, advising Bishop Wyatt-Brown to secure assistance in order to conserve his physical strength, and having further received from the Bishop certain proposals to make such help possible, the standing committee of the diocese of Harrisburg has given its approval to the election of a Bishop Coadjutor at the next diocesan convention, to be held in Harrisburg, May 25th and 26th.

With the Bishop's consent, acting under canon 14, section II, subsection (i), on the grounds of physical infirmity, the clergy and laity of the diocese have been notified of this joint action of the Bishop and the standing committee. The executive council at its meeting in December approved the appointment of a nominations committee, of which Canon Paul S. Atkins, York, Pa., is chairman, to receive and consider suggestions for this office.

It is hoped that the choice of the convention may be confirmed by the standing committees and the bishops so as to permit the consecration sometime in September, thus affording Bishop Wyatt-Brown early relief from some of his diocesan duties.



BISHOP WYATT BROWN: *He will have a Coadjutor.*

W. Patton, director of the American Church Institute for Negroes; Dr. Thomas Jesse Jones of the Phelps-Stokes Foundation, the Very Rev. L. Haines, dean of Christ Church Cathedral, Louisville, Kentucky; the Rev. Dr. Charles T. Warner, of the College of Preachers, Washington, D. C.; and these leading Negro clergy: the Venerable Bravid W. Harris, archdeacon of the Colored Convocation of the diocese of Southern Virginia; the Rev. Dr. George M. Plaskett, rector of the Church of the Epiphany (Colored), Orange, N. J., diocese of Newark; the Rev. Dr. John Howard Johnson, rector of St. Martin's Church (Colored, in Harlem), New York; and the Rev. John M. Burgess, rector of the Church of St. Simon of Cyrene, Cincinnati, Ohio, (Colored, in Lockland), diocese of Southern Ohio. Bishop Brown and Dr. Warner presented the subject of theological education for Negro candidates for the sacred ministry, with special reference to the Bishop Payne Divinity School. Dean Haines gave the report of a detailed survey made by himself and Archdeacon Harris on the work of the Church among the Negro people in the entire State of North Carolina, in which state there are three dioceses: East North Carolina, North Carolina, and Western North Carolina. A report from the committee of reference of the National Council was given by its chairman, Bishop Peabody of Central New York.

The discussions resulted in a series of

four Guiding Principles, which were adopted by the National Council. These were as follows:

"1. Fellowship is essential to Christian worship. Since there are no racial distinctions in the mind of the Father, but 'all are one in Christ Jesus,' we dare not break our Christian fellowship by any attitude or act in the House of God which marks our brethren of other races as unequal or inferior.

"2. Fellowship is essential in Church administration. Through the privilege of exercising initiative and responsibility in Church affairs, through fair representation and voting power in all its legislative assemblies, will Negro Churchmen be assured that their fellowship in the Episcopal Church is valid and secure.

"3. High standards must be maintained in every department of our work with the Negro. This principle applies to buildings, equipment, maintenance, personnel, and general policy in the case of institutions, and especially to training and support of the ministry. Where separate facilities are still maintained, they should provide the same opportunities as those which are available to other racial groups.

"4. It is both the function and the task of the Church to set the spiritual and moral goals for society, and to bear witness to their validity by achieving them in her own life. The Church should not only ensure to members of all races full and free participation in worship, she should also stand for fair and just access to educational, social, and health services, and for equal economic opportunity, without compromise, self-consciousness, or apology. In these ways the Church will demonstrate her belief that God has 'made of one blood all nations of men for to dwell on the face of the whole earth.'"

The Guiding Principles, it was declared, were based upon a paragraph in the official report of the Oxford Conference of 1937.

COMMITTEE AND SECRETARY

The sub-committee on Negro Work of the Division of Domestic Missions of the National Council is not completely organized. It will comprise members of both the White and the Negro races. Pending the appointment of other members by the Presiding Bishop, the sub-committee has met and drawn up a schedule setting forth its duties. After the adoption of the Guiding Principles, the National Council passed a resolution to the effect that, in order to carry out the Guiding Principles, the sub-committee "recommends the appointment of a Negro secretary in the Division of

NATIONAL COUNCIL

Negro Work Discussed in
Executive Session

By ELIZABETH McCracken

A large company of visitors, men and women, White and Negro, assembled in the space set apart for guests to the National Council meetings, on Tuesday morning, February 9th, to listen to the reports and subsequent discussions on the work of the Church among Negroes, which was on the agenda for the February meeting. But they were disappointed. The Presiding Bishop, in a very short opening speech, announced that the whole matter would be considered in executive session.

The entire afternoon and also the evening were devoted to one of the most unusual conferences ever held by the National Council in the course of one of its regular meetings. The Council had the very great advantage of hearing from many leaders in the field of Negro work, who were especially invited to attend this conference. They were: Bishop Barnwell of Georgia, Bishop Juhan of Florida, Bishop Brown of Southern Virginia, the Rev. Dr. Robert

Domestic Missions who shall be a priest." Such an appointment will be made when the right man has been found.

American Church Institute

The Rev. Dr. Robert W. Patton, reporting as director of the American Church Institute for Negroes, said that all the schools of the Institute except one had balanced their budgets for 1942, and that the exception had only a small deficit. The boards of directors of the several schools, he continued, were showing a steadily increasing interest and activity.

The war is affecting these schools, as it affects all where pupils, particularly boys, nearing or past the age of 17 are enrolled. It is probable that the Institute schools will be asked by the Government to train men in special trades for Government service. Some of the schools are already doing this. In the more academic institutions, it is probable that many students will be called up to serve in the Armed Forces. All the schools are planning to change their curricula to meet the needs of the time.

Presiding Bishop's "Cabinet"

By ELIZABETH MCCracken

The Rev. Dr. James Thayer Addison, vice president in charge of Administration and director of the Overseas Department of the National Council, began his report to the Council at its February meeting, February 9th-11th, with the announcement that the term "cabinet" of the Presiding Bishop, applied to the heads of the four newly constituted departments, had been so applicable to its activities that it had been adopted almost automatically by everyone in the Church Missions House. Dr. Addison said:

"You used the word 'cabinet' and we have adopted the word and now use it throughout the house. It is just the kind of thing needed. We meet twice a week, the heads of the four departments, and their divisions, often with the Presiding Bishop. It saves a great deal of time, which once was spent going from office to office in the building, and brings things to pass much sooner. We have been studying since October such things as the relation of Forward in Service to the National Council, the Bishop Rowe Memorial, the Laymen's Committee, and a plan whereby newly consecrated bishops would be invited to the Church Missions House to meet and confer with the National Council and the 'cabinet.' The job of vice president is not a full-time job, but I have other work besides the 'cabinet' work.

He also reported to the Council on the progress in the organization and development of intercessory prayer for missions; in missionary education in theological schools; and in recruiting for missionary service picked men in the seminaries.

"Latin America is in the forefront of our minds just now. The development of our work in Latin America will be fully discussed at the May meeting of Council. Meantime, we have written to the bishops in those fields, asking them what they

would do if we could give them increases to their appropriations. They must find this rather trying, and it is a good deal like asking men on rafts at sea what they would order if they each had \$15 to spend in a good restaurant. But we hope to help the Latin American Bishops to secure some part of what they want and need.

"I have had an interesting letter from Bishop Hall of Hongkong. He asks that we send a delegation from the National Council out to China. We can't grant this request; for one thing, it is too hard to get to China. For another, we are moving heaven and earth to get Bishop Gilman back to China. He can do more out there than 10 members of the National Council. If we could send with him one or two experienced missionaries, that would be the best thing that could possibly be done. Perhaps, after the war, a group of Council members might go over, and study conditions, with useful results."

Budget Balancing

The 1943 budget, presented at the October meeting of the National Council, in the amount of \$2,394,854, was adopted at the February meeting. Adjustments in the form of comparatively small increases here and equally small decreases there were made. With the use of lapsed balances, estimated at \$70,000, legacies in hand of \$78,851, and estimated legacies for 1943 of \$35,410, the amount of \$135,261, required over and above the lapsed balances to balance the budget, will be in hand. Legacies will be used only to the extent necessary to balance the budget.

An apparent decrease in the appropriation for work in War Industries Areas, as the former Industrial Defense Areas is renamed, does not mean that work will be curtailed in that important field. Because of slowness in starting work in many such centers in 1942, the amount left from the appropriation of last year will be sufficient, Bishop Creighton, chairman of the Committee on Work in Industrial Defense Areas reported. That amount was \$50,000.

Interesting decreases were \$1,300 for travel and \$3,900 for General Convention expenses. The treasurer, Dr. Lewis B. Franklin, explained the second by saying that the amount designated for General Convention expenses of the National Council in recent years has been \$12,000. With a much smaller attendance, and no exhibits at all, almost a third of that sum will be saved.

INCREASES

Increases were as interesting. These included Hankow, \$197; Haiti, \$1,416; the Dominican Republic, \$1,000; Panama, \$288; Mexico, \$1,700; Honolulu, \$1,710. In all these districts, because of war conditions, the work of the Church has become more extensive. The Bishop Payne Divinity School, through an increase in the appropriation to the American Church Institute for Negroes, received an increase of \$2,500, \$1,500 of which is designated for the salary (half its full amount) of an additional professor, voted last year. The increase was set at \$1,000, but, on

motion of Miss Mary E. Johnston of Southern Ohio, was raised by \$1,500, the amount necessary to pay the remaining half of the voted salary of \$3,000, now due. It was explained that \$1,500 was appropriated last year, for this purpose, because half the year was already past when the new professor took office.

DEBATE

The only debate of the entire February National Council meeting, except the protracted debate on Negro work, in the executive session, took place during the presentation of the report on balancing the budget. Dr. Franklin explained the various increases and decreases, and the Council approved, until he reached an item restoring the salary cut of 5% on the salaries of four officers of the Woman's Auxiliary. This had been requested by the executive board of the Woman's Auxiliary, but was not recommended by the Department of Finance. The item amounted to \$600.

Something was said informally by several members about equal pay for equal work. Stoughton Bell of Massachusetts rose to say:

"It is not the custom to pay women the same as men. I am not opposed to equal pay, but it is not practical. There are two women workers to every one man. The question is one of supply and demand."

The Presiding Bishop spoke next, saying, "I think the decisive factor in the vote of the Department of Finance against the restoration was that there are other women in other departments besides the Woman's Auxiliary, in the Church Missions House who are in the very same position as the four for whom the executive board of the Auxiliary asks restoration of the 5% cut. These other women are feeling the rise in the cost of living, and they also have responsibilities, the same as these four. We could not possibly restore the 5% cut on all these salaries. It seemed inevitable to pick out four to favor in this way."

The Rev. Dr. James Thayer Addison, vice-president in charge of Administration, took the floor, to say:

"The National Council is not ready to fight and die for equal pay for men and women. We went into that in regard to salaries in the mission field some time ago."

Bishop Hobson of Southern Ohio presented another opinion:

"We should not proceed as they do in the world. We should consider people's needs and not the question of supply and demand. There are other women here in this house who need an increase as much as these four. What about them?"

The Presiding Bishop then told the Council that some of the women in the Church Missions House were getting more and some less, than these four. He added, "It is a great problem."

Miss Margaret I. Marston, executive secretary of the Woman's Auxiliary, was asked to give the names of the four involved, but she did not comply with the request. The restoration of the cut was then voted, but not unanimously. In order to be sure that there was a majority, a show of hands was asked and count made. Bishop Hobson then offered a resolution

which was unanimously passed, that the whole problem be studied by the heads of the departments of the National Council and a report be brought in at the next meeting.

Contribution to Federal Council of Churches

The National Council, at its February meeting, voted \$5,000 to the Federal Council of Churches, the same amount as last year. This is 49% of the quota of the Episcopal Church. It was pointed out that the Congregational and Christian Churches pay 87% of their quota; the Methodists, 76%; the Baptists, 61%, and the Presbyterians, 53%. Bishop Hobson of Southern Ohio declared that he was so ashamed because the Episcopal Church fell so far below these other communions that he had asked his diocesan convention to vote something extra to the Federal Council, and it had—not much, but something, to show that they wanted to help.

The Presiding Bishop was asked if he felt embarrassed because the National Council voted only about half the amount requested, and Bishop Tucker replied:

"The question has to be decided on its merits, not because I am now president of the Federal Council. We should like to pay the full quota of \$10,000, but we simply haven't got the money. I hope gifts may be made, like that of Southern Ohio, from dioceses and from Churchpeople and Church organizations."

Three Visiting Bishops

Many Churchpeople attended the February meeting of the National Council on the days when Bishop Reifsnider, formerly in North Kwanto, Japan, and now supervising the Japanese Churchpeople in the United States, spoke on his work in recent months. Bishop Reifsnider has visited nine of the ten relocation camps in various states and also the two concentration camps. He said that there are nine Japanese priests and other workers in the relocation camps. In one concentration camp, there is a Japanese priest, 18 years in orders, and a loyal American citizen. Another, who might have gone back to Japan, saw in the situation here a great opportunity to bear witness to Christ. Both these priests welcomed Bishop Reifsnider on his visits, and the authorities allowed the Bishop to preach, even consenting to his preaching in the Japanese language.

Bishop Reifsnider explained that he tried to act as the suffragan of the various bishops in whose respective dioceses or districts the camps are placed. It is enheartening to the Japanese to know that they still belong to the dioceses and districts from which they were sent, though, for the present, they are under the care of the local bishop, whom Bishop Reifsnider is helping. Records are being kept, which, after the war, will be sent to the home bishops. Meantime, Baptisms, Confirmations, celebrations of the Holy Eucharist are provided for these Christians. While there is cordial coöperation with other communions, Bishop Reifsnider in-

sists upon following the rules of the Church in regard to preparation for Baptisms and Confirmation, those rites themselves, and the canonical celebration of the Holy Eucharist by an Anglican priest.

BISHOP BENTLEY

There was as large an audience of visitors to hear Bishop Bentley of Alaska. He gave an interesting and vivid account of the work in Alaska as it is affected and increased by the war. A map made locations and distances clear. Bishop Bentley also showed an architect's drawing of the Bishop Rowe Memorial, which will be built in Fairbanks, the centre of Alaska. This will be at once a house for the Bishop, district offices, and a gathering place for Churchpeople. In a wing will be a chapel.

Bishop Bentley gave a delightful account of his visits to several dugouts in which American soldiers are living. In one such dugout, he noticed a row of pictures of a well-known movie star. When he commented upon the number of pictures of the same star, he was told that she was the mascot of that dugout. The 17 soldiers living in it wrote to her, asking her for a photograph, all signing the one letter. Bishop Bentley said:

"She sent the photograph; indeed she sent 17, each autographed, and each bearing the words, after the Christian name of the soldier: 'With love and kisses.' The 17 men had put the pictures on display in the dugout in honor of Bishop Bentley's visit.

BISHOP LITTELL

Bishop Littell, very recently home from Honolulu, also drew a crowd. He expressed great satisfaction that Bishop Keeler, Coadjutor of Minnesota, was taking temporary charge of the district. Bishop Littell paid tribute both to Bishop Keeler and to President Sills of Bowdoin College for their splendid understanding of the Hawaiian Islands, as shown in their report after their recent visit.

Work in the Islands is going on, Bishop Littell declared, and growing. The schools are full, and so are the churches. Never was the opportunity greater.

Department of Promotion

By ELIZABETH McCracken

The Bishop of Southern Ohio made an interesting report as chairman of the Department of Promotion. Bishop Hobson said:

"The question of promotion in relation to the General Convention requires a different answer from that of other meetings of General Convention. For the first time, the Convention is held when the country is actually at war. Moreover, war conditions are unlike those of any previous time of war in the history of the United States. We have grown to depend largely upon the thousands of visitors to General Convention, from all parts of the country, to take back news to their dioceses and districts. These visitors are free to get around at Convention, where deputies have not the time or the opportunity to go. People back home have the habit of looking

to them for the news of the Church which they thus collect. We shall not have this, next October. Only the necessary deputies and a few others will be at Convention. So we must devise other means.

"What we propose is that after General Convention, men shall be chosen to go out and make reports to the Church in different sections. Instead of thousands of visitors, a few picked men will go. If well set-up, and set-up now and in the spring, so people will be prepared, this plan will partly compensate for the loss of the promotion given by visitors. These men should be ready as soon as possible after General Convention, to go out, starting in mid-October and finishing early in November, while people are still interested in hearing about General Convention. We hope to get the thing mapped out, and the leaders at work in Cleveland preparing themselves, before the end of Convention."

New Members

Bishop Budlong of Connecticut attended the National Council for the first time as a member at the February meeting, February 9th-11th. He takes the place of Bishop Lawrence of Western Massachusetts as the member elected by the First Province. J. Taylor Foster, of New York City and Greenwich, Conn., is another new member. Mr. Foster takes the place left vacant by the death of W. S. Farish.

Other Action

¶ The Council adopted by a rising vote a resolution on the death of Walter Kidde of Montclair, N. J., for a number of years a member of the Council and a devoted Churchman, active in many Church matters. Mr. Kidde died on February 9th. [See Deaths, p. 23.]

¶ Dr. George A. Wieland, head of the Home Department, brought to the attention of the Council the task of the Church in dealing with the mass migrations of vast numbers of people as a result of the war. He also stressed the responsibility to the Japanese in resettlement areas throughout the country.

¶ The Church is aiding in war industry areas located in 18 dioceses in the United States, according to a report from Bishop Creighton of Michigan, chairman of the Council committee in charge of this work. The work done consists largely in aiding with personnel, equipment, even building repairs, to permit parishes near great war industries to minister to the thousands of newcomers and their families who have recently migrated to these centers.

¶ The Presiding Bishop's Fund for World Relief has since its inception in October, 1940, to January, 1943, received and disbursed through accredited agencies, the sum of \$106,832.77, to aid in the relief of suffering in every part of the world where it is possible for such agencies to work.

¶ Tentative Every Member Canvass dates for 1943 were announced as November 14th to December 5th.

¶ The Woman's Auxiliary has decided, since the closing of Tuttle Training School, to use Gammon Theological Seminary,

Atlanta, Ga., as a training center, in cooperation with the Atlanta School of Social Work, to prepare Negro women for educational and social work in the Church. ¶ An "amazing and gratifying" report was given the Council on the status of the United Thank Offering. The total amount now in hand for the present triennium is \$705,398, which is \$117,859 more than was in hand at the same period of the previous triennium.

¶ In order to make sure that the future financial requirements of the foreign field may be always in the forefront of the minds of the National Council, a resolution was offered, at the instigation of the director of the Overseas Department, Dr. Addison, by the Rev. Dr. Frederic S. Fleming, stating that the Council would continue to be aware of its responsibilities to the Chinese and Far Eastern missions.

¶ Appointments made include: Foreign, transfer of Miss Blanche E. Myers from Anking to Honolulu, to act as treasurer of the district. Domestic: Reinstatement of Miss Jessie Hunter as UTO worker in the district of Nevada; Miss Charlotte H. Maxson, as UTO worker in South Dakota; Miss Rose Kubo [Japanese, graduate of New York Training School for Deaconesses, 1942], UTO worker among Japanese people in Western Nebraska; continuation of appointment of Miss Eva M. Cooper in Wyoming; transfer of Miss Mabel R. Schaeffer, UTO worker, from Arizona to Honolulu.

WOMAN'S AUXILIARY

Executive Board Meeting

A woman's gift, designated by women for the use of other women, is reported from the meeting of the Woman's Auxiliary national executive board held in New York February 5th to 8th. A former board member, remaining anonymous, sent to the board in gratitude for all that her membership on the board had meant to her a gift of \$500, asking the board to decide how it should be used. The board voted it to the Bishop Rowe Memorial Fund and then, wishing to give it some special designation, assigned it to furnishing the kitchen in the living quarters for the bishop, which will be part of the new diocesan house. The board felt that the wives of future bishops of Alaska would remember the donor gratefully.

As there is but one more board meeting, April 30th to May 3d, before the triennial meeting in Cleveland next October, the board committees are hard at work perfecting the program and condensing it to fit the shortened time of eight days. The board is reminding the women of the Church that, although the triennial meetings will be open as usual to residents of the city, travel restrictions and limited hotel space mean that there can be no visitors, and no alternates. The central theme of the triennial will be God's Gift and Our Task.

Many women have been asking what activities are most useful for them to pursue today, a query which led the board to discuss the many kinds of activity now occupying women's time. It was felt that

although work for the Church may take many forms it must always keep the spiritual aim and value uppermost, whether the particular activity is repairing choir vestments in the parish house, or going out into the community to carry on some form of social service, or staying at home to keep a family peaceful and strong in the midst of war tensions.

Mrs. Derrill D. Taber, a national field secretary of the auxiliary, who has just completed 20 years in field work, reviewed some of her experiences for the board and pointed out that ideas which were only dreams and hopes to leaders among women in 1922 are becoming realities today, in the wider and deeper scope of the work done by Church women. Both Mrs. Taber and the executive secretary, Miss Margaret I. Marston, commented upon the growing awareness and interest which the clergy are showing in regard to the Auxiliary.

NEGRO WORKERS

Training and employment of Negro women workers have been studied by a board committee of which Mrs. Henry J. MacMillan of Wilmington, N. C., is chairman. Since the closing of Tuttle School in Raleigh, where such workers have been trained in past years, there has been an increasing number of calls for trained Negro workers. At present, out of 33 positions open, 18 are vacant. On recommendation of the committee, reported by Dr. Adelaide Case in Mrs. MacMillan's absence, the board voted that Gammon Theological Seminary, Atlanta, Ga., be used as a training center, in cooperation with the Atlanta School of Social Work; that summer field work in Church centers be required for those in training; and that special emphasis be placed immediately on recruiting Negro women.

Mrs. S. Van B. Nichols of the Church Army told the board members of recent activities of that society. The board is asking Church women everywhere to increase their cooperation with the Church Army. Many diocesan and parish groups are actively supporting the work.

Appropriations made by the board included sums for Japanese-American student relief, for migrant work under the Home Missions Council, for Ginling College, China; also for repairs to mission buildings in Western North Carolina, Western Michigan, Wyoming, Eastern Oregon, North Carolina, Haiti and the Dominican Republic, and for equipment needed by a United Thank Offering missionary in Duluth and one in North Dakota. The 1941-43 United Thank Offering now shows a total of \$705,398, which is \$117,859 more than at this time in the 1938-40 triennium.

Miss Mabel R. Mansfield is retiring after long service as director of handicrafts in Southwestern Virginia. Deaconess Edith A. Booth will succeed her after a term of study in the Campbell Folk School at Brasstown, N. C.

Two provincial meetings of the woman's auxiliary have elected the women who will represent their provinces on the national executive board which takes office next October: for the province of New York and New Jersey, Mrs. Wm. T. Heath of

Buffalo, N. Y.; for the province of Washington, Mrs. Wm. Taliaferro, Pittsburgh, Pa.

The headline about shoe rationing appeared in the newspapers on the day when the Woman's Auxiliary executive board was hearing a report of the Auxiliary supply work, foreshadowing possible further problems for supply secretaries to face in securing necessary supplies for new missions. It had been thought that, because of claims for war supplies, the Church supply work for missions might diminish, but comparisons made by the national Auxiliary office show that, while the value of supplies sent out by the dioceses in 1941 was \$149,529, the total for 1942 was \$144,976, a decrease of less than \$4,500 or 3%.

Doing recreational and social work under the Red Cross, among Negro troops in England, are three graduates of Tuttle School, Raleigh: Mrs. Carol Jarrett Cheatham and Miss Gladys Martin, both from St. Louis, and Mrs. Lydia Dubisset from Raleigh.

UNITY

Presbyterian and Episcopal Churches To Hold United Services

In a significant "trial relationship" St. Peter's Episcopal and First Presbyterian Churches, Cazenovia, N. Y., will hold united services during alternate months, each church—except the first Sundays.

The Rev. Ivor I. Curtis for five years rector of St. Peter's, will serve both congregations, while the Rev. Robert L. Truesdell, Presbyterian pastor, is on leave of absence to serve with the armed forces.

These are the articles of the joint program:

"There shall be one pastor for both congregations, the Rev. Ivor I. Curtis. His salary shall be paid by St. Peter's Church."

"Each church shall be host at 11 o'clock for the Sundays of alternate months, with the exception of the first Sundays, when they shall meet separately."

"All parish organizations shall continue as usual—women's societies, church schools, young people's societies. Any organization is free to call on the services of the pastor at any time."

"The Pastor shall conduct services for the combined congregations when they meet together. When in the Presbyterian Church he shall wear clerical collar and academic gown as Mr. Truesdell did."

"There will be a celebration of Holy Communion every Sunday morning at St. Peter's Church at eight A.M. and at 11 A.M. on the first Sunday of every month."

"Concerning Sacraments. There is to be no interference in any way. If a Presbyterian wants a Presbyterian Minister to conduct a wedding ceremony, funeral, baptism, etc. the Pastor shall make arrangements for such. A Presbyterian Minister will take the Communion Services in the Presbyterian Church."

"An expert in Religious Education shall be employed as a parish worker, also to train teachers in both church schools, to help with the weekday program of religious education in the Central School."

and to help the Pastor in his work. Her salary shall be paid by the First Presbyterian Church. She shall be chosen by the session with the approval of the Pastor.

"This trial relationship shall continue for six months. If at the end of this period the governing board of either group votes to withdraw, the relationship shall be dissolved."

LEGISLATION

Memorial Asks President to Forbid Race Discrimination

Leading clergymen of the three major faiths have joined in a memorial to President Roosevelt asking him to reaffirm executive order 8802 forbidding race discrimination in war industry, to reconstitute the Fair Employment Practice committee, remove it from the jurisdiction of War Manpower Commission, and reschedule the public hearings which Mr. McNutt ordered postponed indefinitely.

Among the Episcopal signers were Bishop Gilbert, Suffragan Bishop of New York, Dr. Guy Emery Shipler, and the Rev. Thomas A. Fraser.

PROVINCES

Sewanee Religious Education Conferences

Diocesan chairmen and professional workers in the field of Christian education from the fourth province (Sewanee) held their annual conference at All Saints' Church, Atlanta, Ga., February 2d to 4th.

The general topic of discussion was The Family and the Church, discussions being led by the Rev. Dr. D. A. McGregor, executive of the Division of Christian Education of the National Council. Dr. McGregor presented papers on the Dilemma of the Family; the Opportunity presented to the Christian Family and the Church by the New World situation; and the Christian Pattern for Family Life.

Miss Ellen Correll, executive secretary of St. Mary's Cathedral, Memphis, Tenn., discussed the place of children in this problem and opportunity.

"Train young people to become leaders and counsellors to youth work," the Rev. Van Garrett of Greenville, Miss., urged as he discussed The Place of Young People.

Miss Florence Lerch of Spartanburg, S. C., presented a paper on the place of the adult in this problem and opportunity, which had been written by the Rev. W. S. Lea, who was unable to attend the conference. Miss Lerch is past president of the provincial Young People's Service League and was its representative to the Youth Conference in Amsterdam in 1939.

Dean Elwood L. Haines of Christ Church Cathedral, Louisville, Ky., chairman of the conference, spoke on how the Church can help the family. The threefold dilemma as set forth by Dr. McGregor created by the breakdown of old cohesion produced by parental authority, the



Rice Studios.
LT. MOREHOUSE: The editor of *THE LIVING CHURCH* reported for his military duties on February 10th. The first instalment of his column, "From the Editor," appears on page 21.

coming of extraneous influences can be transformed into blessings, and the entire family can develop respect for the special knowledge and use it to meet the family needs.

Many of the Church leaders attending the Christian education conference remained in Atlanta to attend the provincial meeting of the Department of Religious Education, of which Bishop Jackson of Louisiana is chairman. Reports were made on summer conferences and camps planned by Kanuga, University of the South, Sewanee, and in the various dioceses. Dr. Alexander Guerry, vice-chancellor of the University of the South, reported on the work of the School. Woman's auxiliary work was presented by Miss Mary E. King, who will assume office as president of the provincial auxiliary at the Triennial meeting in Cleveland next October, and Mrs. Frank McLeod, retiring chairman of Christian Education for the Provincial Auxiliary.

The executive board of the provincial Young People's Service League met in Atlanta, February 6th and 7th, formulating plans for their young people's convention to be held at Sewanee this summer, and for their Youth Commission Conference to be held August 12th, also at Sewanee.

ANGLO-CATHOLICS

Conference on Prayer Book Principles and Evangelism

Plans for a conference on Prayer Book Principles and Modern Evangelism, to be held Sunday, May 16th, at the Newark diocesan house and at Grace Church, Newark, have been adopted by the American Church Union Regional Committee for the dioceses of New Jersey and Newark. The committee, of which the Rev. E. C. Boggess of Orange is chairman, announces

that the conference will be presided over by Bishop Washburn of Newark and will be devoted to an exploration of the Church's emphasis on evangelism, as evident throughout the Book of Common Prayer, and the obligation imposed on the individual communicant to engage in evangelistic work. The relation of Prayer Book principles to the problems that will be posed by the post-war social and economic readjustment, and the manner and extent to which every Churchman should prepare to take part in that readjustment, are expected to highlight the discussions.

The committee has selected as the major title of the conference subject: Christian Certainties for an Uncertain World, and this main theme has been sub-divided into three sections: The Faith of the Book of Common Prayer, The Ministry of the Book of Common Prayer, and The Sacraments of the Book of Common Prayer. Each will be led by a prominent speaker, and the full program, it is expected, will be released about March 1st.

In addition to Fr. Boggess, the chairman, the committee is composed of: Rev. Paul van K. Thomson, of Grace Church, Newark, secretary; Frederick W. Thorne of Newark, treasurer; Rev. E. S. Ford, Sparta; Rev. Bernard McK. Garlick, Freehold; Rev. Harcourt Johnson, Pater-son; Rev. Arthur F. O'Donnell, Westfield; Rev. A. J. Miller, Ridgewood; Rev. D. K. Montgomery, Morristown, Malcolm B. Ayres, Westfield, J. Albert Bailey, Hawthorne, and W. Sheridan Kane, Bogota.

JAPANESE-AMERICANS

Bishop Mitchell Visits Internment Camp

Bishop Mitchell of Arkansas made a recent personal visit to a center in his diocese where Japanese are being relocated, or are interned.

He visited the Rev. John M. Yamazaki and some of his Church flock at the Jerome Relocation Center, and described his visit as "an inspiring yet heart-touching experience. Here were Japanese, barred by accident of birth from being American citizens, whose American sons are in the Army. Here living in these barracks were American citizens, young men and women who speak the language and possess the spirit and idealism of American youth, ardent lovers of this their native land. Well, this is their 'war work'—the only way they are allowed to help win the war against the Axis powers.

"I wish," Bishop Mitchell continues, "you could see the ingenuity Mr. Yamazaki has exercised in creating makeshift appointments for the altar (itself a makeshift) so that our fellow-Churchmen may worship decently and in order. Blocks of wood with holes bored in them; these are Eucharistic candlesticks. A scone fashioned from an oil can. An altar cross, hand-made of wood and gilded. A font, a white enamel pan bordered with gilt paint and decorated with a gilt cross on its side. With the help of some of our clergy and others, we are replacing some of these articles with the real things."

ARMED FORCES

Japanese Soldiers in Wisconsin

That Hawaiian soldiers of Japanese ancestry make good soldiers has been discovered by the officers in charge at Camp McCoy, Wis., where the 100th infantry battalion USA was stationed.

All from Hawaii and stationed at the inland fort, the men are veterans of Pearl Harbor day, and received their final combat training at Camp McCoy. Feeling that their stake in the outcome of the war is greater than average, the men have ranked high in their training courses. The manner in which the local people of the area around the camp and the neighboring camps would accept the troops had been a matter of conjecture. Setting the tone for their acceptance into the life of the community, St. John's Church, Sparta, of which the Rev. Arnold Ross is rector, turned over the guild hall for weekly dances, and with the help of the USO was instrumental in making the Hawaiians an integral part of the community. Mrs. A. W. Macauley represented the Church as hostess.

Fr. Ross tells of a dinner served by the Hawaiian boys in the guild hall and which included 100 pounds of steak soaked in Soya sauce and broiled over charcoal in the fireplace in true Hawaiian manner. Music for the weekly or semi-weekly dances was provided by a juke box which the rector managed to acquire; occasionally the men brought their own instruments.

A few of the men, because of the contacts made through the USO and St. John's, attended Church services. Twenty-two chaplains at Camp McCoy provide for the spiritual life of the soldiers, but not one happens to be an Episcopalian. In addition to three services in three missions, some 45 miles apart, Fr. Ross offers Holy Communion on alternate Sundays in the month at the camp and Evensong on the other Sunday.

HOME FRONT

Censorship

The Office of Censorship is making every attempt to reach the thousands of periodicals in the United States with the message that the military and naval units of the U. S. armed forces should not be identified in print, if they are serving outside the country.

Many identifications nevertheless are still appearing in print, perhaps in parish and diocesan papers.

The Office of Censorship asks that the names of the ships upon which sailors serve and the number of the troop units in which soldiers serve overseas be withheld. There is no objection to revealing that Pvt. John Jones is in Australia or that Seaman Tom Brown saw action in the Atlantic, but there is military information which endangers the lives of American fighting men in stating that Pvt. John Jones, "Company C, 600th Infantry," is in Australia, or Sea-

man Tom Brown, "Aboard the U.S.S. *Wisconsin*" is in the Atlantic.

"We ask editors not to publish these troop identifications," says the director of the Office of Censorship, "and we ask parents and relatives not to reveal them. Don't give the enemy anything that may lengthen the war!"

Parish House Used For Services

Services of St. Peter's Church, Morristown, N. J., have been held in the parish house since February 1. Closing of the church was voted by the vestry after official engineers, sent by the Rationing Board, had inspected the heating plant of the church and confirmed the report of the vestry that the furnaces are not convertible. The oil situation had become acute and only enough oil is now being used to save the organ. Sunday and weekday services, and all rites and ceremonies are being held in the parish house where the room in back of the stage has been converted into a chapel, the stage has become a chancel and a temporary Communion rail has been set up on the floor in order that communicants will not have to mount the steps.

Pastoral Psychology

"Ministers of the Gospel must become parsons of practical psychology if they are to administer successfully to the war-time needs of soldiers and their families," said the Rev. Otis Radcliffe Rice, chaplain and religious director of St. Luke's Hospital, New York, who has just concluded a three-day seminar in Louisville, Ky., held under the auspices of the Louisville Council of Churches for 70 pastors and 15 United Service organization representatives.

It is the first time such a seminar has been held in the United States said Chaplain Rice and marks the beginning of a new interpretation and application of the rela-

tion of the local pastor and the soldier and his problems.

In addition to his hospital duties, Chaplain Rice is professor of pastoral psychology at the General Theological Seminary. While much of his work in St. Luke's is carried on with doctors, nurses, and hospital employees, it is mainly with the sick that he has been concerned.

BLOOD BANK

After completing a most successful course of lectures in Louisville, Chaplain Rice left for Fort Knox, Ky., where he conducted similar seminars. Before leaving the See City, Chaplain Rice visited the Norton Memorial Infirmary, Louisville's Church Hospital, to observe new methods of preparing blood plasma in the hospital's civilian defense blood bank. This was established several months ago as reported in THE LIVING CHURCH.

Improved Hitch-Hiking

St. Paul's Cathedral, Buffalo, N. Y., has found its way to overcome the problem of irregular transportation interfering with church attendance. Communicants have been given stickers for their car windshields reading "St. Paul's Cathedral." They have been placed in a conspicuous place on the car and the driver is asked to proceed slowly along his accustomed route and to watch for people who may signal after seeing the sign.

Says Dean Pardue "Those who signal for cars with St. Paul's stickers displayed on the windshield must do so without embarrassment. Raise your arm with the authority of a traffic officer should you see one of our cars. If they are not already full, they will be glad to pick you up."

Church Young People Aid in War Effort

Young people's organizations at Christ Church, Savannah, Ga., are contributing their time to the war effort. During the Christmas holidays a day nursery to take care of the children of mothers who had to shop, attend Red Cross, or do other war work, or find a brief period of recreation at the movies was conducted by the Girls Club and two Girl Scout troops. There was no charge, but a voluntary offering was accepted to defray the necessary expenses. The Rev. David Cady Wright is rector and the Rev. Charles Snowden the assistant rector of Christ Church.

Prayers For Soldiers

Christ's Church, Rye, N. Y., has made a practice of praying for all of its men in the service each Sunday. Because the list has become so long, the rector, the Rev. Wendell Phillips, has divided it into four sections, and certain men are prayed for each Sunday. The families are sent postcards stating on which date their husbands, sons, brothers, etc., are to be remembered, and that the rector hopes they will be present on that occasion.



BLOOD-BANK: Fr. Rice is shown equipment at Louisville's Church hospital by Arden Hardgrove, superintendent.

NORWAY

Quisling Expected to Declare Clergy Free Churchmen

In a move at variance with the professed intention of Premier Vidkun Quisling to seek peace in the Norwegian Church conflict, government authorities have prepared a plan whereby 95% of the clergymen in Norway would be designated as free churchmen.

The move would mean, in effect, that pastors of the Lutheran state Church in Norway would become private persons. Access to their pulpits would be possible only after obtaining permission from Quisling-appointed church vestries.

At the same time, Quislingists would automatically take over the work of the clergy in the governmental church bureau.

The move is expected to widen the gulf between the Norwegian Church and the Quisling government.

However, Quisling church authorities have taken new steps to examine the possibilities of peace negotiations with opposition religious leaders.

Acting on behalf of the government's Church department, Quisling-Bishop Kvasnes of Stavanger has launched proposals calling for the release of Bishop Eivind Berggrav, Primate of the Norwegian Church, who is under house arrest at his country home outside Oslo, and for the reinstatement of four dismissed Bishops. Under Kvasnes' plan, however, Bishop Berggrav would apparently be deposed as head of the State Lutheran Church and given a position as professor at Oslo University.

The Quisling Bishop, it is learned, recently approached a prominent theologian, who has not participated in the church conflict, to discuss with him the possibility of negotiations with opposition church leaders. He was advised that opposition leaders were not opposed to discussions, but that their demands would be greater than last Fall, when peace proposals were also made by Premier Quisling's church department.

PROPOSALS DISCOUNTED

Well-informed Norwegian Church circles discount the Quisling peace campaign and do not take Bishop Kvasnes' proposals seriously.

It is pointed out that the present peace proposals have been followed by the arrest of opposition clergymen.

The Norwegian Church still demands the release of Bishop Berggrav before any negotiations or discussions can be opened. The Church also insists that such discussions must be free and not in connection with any declaration of political loyalty. It is also demanded that measures against clergymen be stopped.

Meanwhile, it is learned that Premier Vidkun Quisling has requested his church officials to ignore the frequent congregational prayers for dismissed and exiled opposition bishops and pastors, and has asked that no action be taken against

churchmen issuing attacks against the government from pulpits. Quisling also stressed the desirability of furthering co-operation between dismissed vestrymen and newly-appointed ones.

Quisling Clergyman Resigns; To Join Opposition

In what is believed the first instance of its kind in Norway, a Quisling-appointed clergyman has publicly announced his intention to resign from office, according to a wire received by Religious News Service.

The clergyman, Christian Hansteen, pastor of the well-known Uranienborg church in Oslo, told his congregation on Sunday, February 7th, that he no longer could coöperate with the Quisling church group and would accordingly relinquish his pulpit.

In the future, said the clergyman, he would take orders only from the anti-Quisling bishops. His appointment, he added, had angered the parishioners and under the circumstances he could not preach in a church where he was not welcome.

His announcement made a profound impression on the Norwegian public. He is a brother-in-law of the late Gulbrand Lunde, Quislingist propaganda minister.

Pastoral Visitations

Norway's Quisling-appointed bishops have given up attempts to conduct pastoral visitations.

The approaching visit of a Quisling-bishop was always the signal for a parish-wide locking of doors. Usually, the visiting bishop was forced to call out the Norwegian State Police in order to gain access to a church.

ENGLAND

The Padre's Hour

By C. B. MORTLOCK

An important and significant step has been taken to give religion a hitherto unprecedented place in the life of the British Army. King's Regulations, the manual which governs every phase of army life, are careful to ensure the religious liberty of the individual. He cannot be required to worship otherwise than in accordance with his own declaration of religious belief. Unless the exigencies of the service prevent it in war-time, the Sunday morning church parade is compulsory, though no man may be paraded for a service of any denomination other than his own. The Army Council has repeatedly refused to modify the regulation about compulsion.

Recently a statement issued from the War Office said "The Army Council, in affirming their profound conviction of the value of religious inspiration as a source of spiritual and moral strength in the present conflict, direct that, so far as the exigencies of the military situation permit

every facility should be given for public and private worship." This was part of any Army order on Sunday observance. It went on: "In the case of the Christian churches arrangements should be made by commanding officers and chaplains to ensure that opportunities are afforded to all ranks to attend public services or to carry out their devotions privately in the churches or quiet rooms in camps and stations. Sunday duties should be ordered with this object in view." The order enjoined that corresponding facilities were to be made available to members of other faiths and creeds.

A further important step is the institution of what is popularly known in the Army as the Padre's Hour. In the past systematic instruction in religion has been confined to depot recruits, enlisted boys, Bible class volunteers, and confirmation candidates. For the rest the chaplains have been obliged to take such opportunities, apart from the parade service, as might present themselves. In the main they have been informal talks and discussions.

INSTRUCTIONS

Religious instruction as a regular part of military training is now in course of being established throughout the army. I have recently been spending a few days with an airborne division in which the scheme was first put into operation.

In a letter to brigade commanders in his division the Officer directed that one hour each week should be devoted to religious instruction *during training hours*. This hour he ordered to be shown in the weekly training programs of all units. He suggested that this instruction should be carried out on a company basis; that the chaplains should explain the fundamental questions of religion and that the men should then have the opportunity of discussing the points and asking questions. These last, the general pointed out, had when they spoke from the pulpit.

The general expressed himself as "extremely perturbed by the ignorance of the average soldier on religious matters," though he realized that this was not altogether the fault of the individual. He laid most of the blame on the lack of religious teaching in the schools.

During my stay with the division I had opportunity of seeing the Padre's Hour in operation and also of meeting all the chaplains of the division and discussing the scheme with them from many aspects.

SUCCESS

There is no doubt about its success. From the chaplain's point of view it is, of course, invaluable, and not least in giving him a clearly defined job to do throughout the week. The response from the men is excellent and from what I saw myself it is evident that the interest is genuinely alive. Men soon realize that it is a Sunday School; that they were not being "preached at" and that it is not dull or boring. No doubt some such suspicions were entertained at the start but it is quite certain that they vanished as soon as the scheme began. The

troops realize that it is as much their show as the chaplain's. Every chaplain with whom I discussed the matter told me there had been no attempt to sabotage the Padre's Hour by refusal to cooperate; nor has there been any trouble with men trying to make the affair ridiculous with nuisance-value questions.

The method adopted is for the chaplain to introduce the subject of the day by means of a short talk of about 15 to 20 minutes duration. Discussion and questions fill the rest of the hour.

The subjects and courses are determined by a variety of means. In some cases the individual chaplain draws up his own plan. In others the chaplains of a division decide on a more or less uniform course for the whole formation. It is also found a good plan in some places to adopt a published outline of instruction. There have been several such issued for the express purpose. Better than all these methods is that by which the choice is, on broad lines, left to the men themselves. It is a simple matter for the chaplain to balance and correct as may be necessary as the course proceeds.

PHILOSOPHY

One may sum up the presentation of religion in these Padre's Hours as "a man's philosophy of life." That embraces every aspect of Christian faith and living and allows for all questions of belief and conduct as concerning the men as soldiers, citizens, workers, members of a family, members of the Church, and as sons of God. Problems incidental to army life and what is nowadays termed "welfare" occasionally crop up but are at once related to the main topic.

From the chaplain's point of view the Padre's Hour has the immense advantage of enabling him to get to know his men and for them to know him in a way very difficult before. It enables them to discuss religious questions and at the same time to give definite instruction. It serves further to remove ignorance and misunderstanding, and to challenge men to serve manfully under Christ's banner as faithful soldiers.

Already the Padre's Hour has enabled chaplains to discover a great deal about men's moral and spiritual problems and failings as well as to get their criticisms at first hand. Such insight into hearts and minds cannot be too highly valued. The chaplains also have had many requests for private talks as a result of the Hours. Candidates for Confirmation have also been forthcoming and there are some men who desire, after the war, to test their vocation for Holy Orders.

While the chaplains are unanimous in their welcome to the innovation they realize that it is putting them to the test. They encounter all shades of opinion, unbelief, prejudice, and conviction. Failure to face the barrage of attack on some point of faith or morals would be disastrous. The chaplain must have the confidence of the men by facing hard questions. There is no denying that some chaplains have found the ordeal very exacting, but if they are honest with the men and do not try to hedge they come through well.

The chaplains render regular (usually monthly) reports to the senior chaplain and these reports are carefully examined by the General Officer Commanding who discusses them in a monthly conference with the chaplains. There is no doubt that the higher command attaches very great importance to the religious training hours and the chaplains are receiving the utmost backing from commanders-in-Chief.

Since every man has to be given one hour a week of religious instruction, the chaplain's day may have several of such hours, indeed, almost certainly will, for it has been found that small groups such as a platoon are more convenient than a whole company. Though officers are not at present required to parade with the men for instruction many of them do in fact attend, particularly platoon commanders.

Troops parade in three groups, Church of England, Roman Catholic, and other denominations. Occasionally the medical officer or some other suitable officer or a civilian speaker is invited to address the men in the Padre's Hour.

FRENCH WEST AFRICA

Time Favorable For Evangelization

In the *Revue Missionnaire* for October, 1942, M. Jean Keller of the Paris Missionary Society gives a survey of the missionary situation in French West Africa.

"In this immense territory, nine times as big as France, people by nearly 15,000,000 inhabitants, our French missions have only a very small place. But others have come from outside to set up there the banner of the Gospel, and these other missions too are orphaned missions today.

"Some of them are very old, but most of them date from the first years after the last war. Very rapidly they founded some 50 stations, with a staff which in 1939 amounted to almost 200, occupying the chief strategical points in the country. The Methodist Mission of French West Africa plucked like a ripe fruit on the ivory Coast the results of the extraordinary journey of the prophet Harris, and without having to sow, it harvested tens of thousands of native people brought from fetishism by Harris. . . .

"The time is particularly favorable for the preaching of the Gospel. In many regions, fetishism is breaking up, and the disillusioned natives are looking for something else. In the coastal regions where the mixture of populations is intense, a semi-religious, semi-political, and racial syncretism is being created which may have grave consequences for the future. Educated youth no longer wishes to be considered as worshipping fetiches; that is the religion of the 'savages.' At the High School of French West Africa at Sebikotane near Dakar, the fetishist pupils say they are Moslems.

"Indeed, many are tempted by Islam, the religion of the conquerors who came from the north and of the merchants who go everywhere. This Islam of Negro Africa is a religion admirably adapted to the mentality of the natives. It gives them a single God and encourages their taste for

complicated and strict practices which involve no moral effort. But it leads them to a fatalism which destroys the sense of sin and responsibility and thus prevents any true progress. In the course of the last century Islam made immense progress in French West Africa. Even now, chiefs go over to Islam and seek to carry the people with them. The French administration, which at one time encouraged this movement, now has a better realization of its dangers and desires to put a stop to it. Therefore it is turning to the missions and saying to them: the time is favorable for Christianity.

"Yes, the time is favorable for the evangelization of French West Africa, both because of the development of missionary work and because of the general religious situation of the colony. But French West Africa shares the fate of France, and circumstances have hit hard most of the missions established there. Missionaries on foreign leave have not been able to return to their posts; and the ranks of those who remain are growing ever thinner, since disease and fatigue in this hard climate make it necessary to send more and more of them home. Thus, at the moment when new forces would be needed, the number of workers is diminishing to such an extent that those who remain at work cannot even hold the positions already gained, train catechists, watch over the growth of the young churches which have to face so many enemies. Some missionary societies have lost half their staff."

CANADA

Dr. Sherman Elected Archbishop Of Rupert's Land

The Rt. Rev. Louis Ralph Sherman, M.A., B.Litt., D.D., Bishop of Calgary, was elected Archbishop of Rupert's Land on February 11th at Winnipeg, Canada. Dr. Sherman is a Canadian by birth, a Rhodes Scholar, and a graduate of Oxford University. He succeeds the Most Rev. A. McAdam Harding, who recently retired from his position of Archbishop and Metropolitan of Rupert's Land.

MEXICO

Missionary Travel By Horseback

Fifty miles in two days may be nothing by motor car but it is still quite a distance on horseback, over roads in the Mexican mountains, week after week all year round. The Rev. Alfonso Gomez Camberos has recently been placed in charge of the Nopala mission field in the state of Hidalgo, some 80 miles north of Mexico City. He lives in Nopala and takes care of missions in surrounding towns on a schedule like this:

Nopala to Santiago Loma, 18 miles; from there on to Chapontongo, 4 miles; to San Bartolo, 10 miles; and 18 miles home to Nopala. Two days' rest and work at home, then off again to Humini, 10 miles; to Encinillas, over 20 miles; San Francisco for an early service, 40 miles in all.

The Spiritual Awakening at West Point

By the Rev. Franklin C. Smith

Historiographer, Diocese of Western Michigan

THE Rev. Charles Pettit McIlvaine, chaplain and professor of ethics, United States Military Academy, West Point, 1825-26, was the product of a healthy and vigorous epoch in the life of the Church when a period of expansion followed the period of organization after the chaos incident on the Revolution; when a new spirit of confidence in its character and mission issued in a shift from the defensive to the offensive. Young McIlvaine was called to the rectorship of Christ Church, Georgetown, D. C., before his ordination to the diaconate and while rector of this parish was twice elected chaplain of the U. S. Senate, with the added distinction of being the youngest clergyman ever thus elected. It was his

The young chaplain viewed his future field of labor in prospect with certain misgivings and with some positive alarm for which there was certain foundation. His friends among military men of religious character warned him that he would find at West Point "no religious sympathy or fellowship in the institution." This was unfavorable enough but worse was their statement of a widespread infidelity among officers and cadets, in which alleged atmosphere his sort of preaching would arouse opposition. In the face of this, the chaplain felt his youth and inexperience and says that he entered upon his field with dread.

While Chaplain McIlvaine records that he did meet with indifference and some

romance, or play, or to use wine or spirituous liquors, or to send or accept a challenge. The blanket regulation of abstention from vicious, immoral, or irregular conduct under pain of dismissal exhibited Uncle Sam's concern for the morals of the corps.

CROSS-SECTION

West Point at the time, in its academic staff and cadet corps, was obviously a cross-section of America as a whole, religiously as otherwise. One who undertakes the extension of his ministry in the office of a chaplain to the armed forces is often bothered through failure to realize the fact that the personnel is truly a cross-section of American life. As this applies to the exercise of religion, he will find just about as much interest in religion and about the same percentage of men at his services as in civil life, speaking in generalities. Chaplains find many earnest religious men among officers and enlisted personnel.

So, in truth, did Chaplain McIlvaine. He says that the prevalence of infidelity was what he had been told in Washington that he would find, and he lodges it among the junior officers and more particularly, the "tacs," that is, the disciplinary officers assigned to the cadet companies. But he did find among the junior officers some who had religious interests, and Colonel Sylvanus Thayer, superintendent, rightly styled "Father of the Academy," and Professor Dennis H. Mahan, would hardly be called irreligious. There was sufficient interest in religion to keep up the services during the period between the departure of Chaplain Picton and the arrival of Chaplain McIlvaine. Captain David B. Douglas, professor of Engineering, and Professor Charles Davies of the mathematics department alternated in reading sermons. On Sunday, February 20th, Cadet Heintzleman records: "We marched to church today, but we had no preacher, so we concluded that it would be best to march back again."

Of the cadet corps itself there were in Chaplain McIlvaine's time many names which became distinguished in their later history: Church, the mathematician; Bache, the scientist; Meriwether Clark, the explorer; Robert E. Lee; Jefferson Davis; Leonidas Polk; the two Johnstons; Albert Sidney; and Joseph E. Pleasanton; and Heintzleman. Many came from Christian homes and gave evidence in later life of that early training.

ISOLATION

West Point in the 1820's was an isolated spot. There was no railroad and no highway. The sole means of communication with the outside world was by steamboat on the Hudson. There were some 200 cadets and 27 on the "Academick Staff." It was a national institution in the woods. Religion had not arrived at the dignity of a building of its own, neither the "Old



THE CHAPEL AT WEST POINT: Floodlighted at night (in peacetime) it is a symbol of the importance of religion at the U. S. Military Academy.

contacts here, notably in the person of Secretary of War Calhoun, that brought about his appointment to the post of chaplain and professor of ethics at West Point.

Perhaps few appointed to the important post of chaplain at West Point have been more fortunately endowed with physical graces, intellectual stamina, and spiritual force than Charles Pettit McIlvaine. Bishop Lee describes him: "As a preacher his fine person, graceful manner, and elocution, fervent and forcible style, commanded general admiration, and rendered his ministrations very attractive and acceptable. The physical man corresponded well with the intellectual, and the lovers of oratory found his discourses a rich treat. But the outward man was not all. Body and mind were the vehicle for the expression of deep and earnest evangelical fervor. He spake as one absorbed and penetrated with his sublime and awful subject. The ministry of this servant of Christ was clothed with power because it was full of reality and unction, met the wants of awakened souls, answered great questions stirring in the depths of troubled hearts, and pointed out clearly and distinctly the way of life."

opposition verifying the prophecies of his friends, and definitely states the prevalence of the spirit of infidelity, it is probable that the condition was exaggerated.

To say there was no interest in religion as such in America in the 1820's is to overlook certain definite manifestations of the religious urge which, if grotesque, are defined as setting the American type in religion.

The chaplaincy at West Point had been established by Act of Congress in 1818. The regulations of the Military Academy in the '20's provided that all academic officers and cadets must strictly attend divine service on Sundays, and that any cadet behaving indecently or irreverently while attending divine service, "or who shall use any profane oath or execration, or who shall profane the Sabbath, shall be dismissed. . . ." The regulations also had an eye to further delinquencies, some of them seeming somewhat absurd today. The cadets were prohibited from taking a newspaper without special permission of the superintendent, forbidden to play at cards, chess, "chequers," or backgammon, or to read without permission any novel,

Chapel," the cadet chapel, nor the Roman Catholic chapel was in existence. Services were held in the hall under the library in the old Academic building, burned in 1838. The room was furnished with backless benches so crowded together that there was no room to kneel had one been so inclined. The previous chaplain, the Rev. Thomas Picton, who though an "amiable character," had been allowed to resign through failure in his teaching duties, was a Presbyterian, so Chaplain McIlvaine's introduction of liturgical worship was a trio of himself, Captain Hitchcock, and Lieutenant Smith. The two officers, the chaplain says, fulfilled their promises well and gave a decided lead in the service. Cadet Heintzleman's diary says: "Sunday (April) 10th. We had a sermon by our new parson, Mr. McIlvaine. All the corps are to have books to follow him in the exercises." The chaplain preached his first sermon from the text "The fear of the Lord is the beginning of wisdom." The sermons, by the way, Cadet Heintzleman reports as of two hours' length, from 11 to 1. At the close of the sermon the chaplain took occasion to define his duties and relations. While intending to do his duty in both capacities as professor and chaplain, he made it plain that he felt his most important duty to be his spiritual functions: "as a minister of Christ, I desired to be the servant of all in any way in which I could be of service to any."

The response to his introduction of himself to his new duties in the reception which he received was socially kindly and friendly, but as he estimated interest and sympathy in religion, "chilling." He found, of course, that duties and regulations allowed only a very limited contact of cadet and officer, and for a year his only association with the cadets was the formal contact as professor with his classes and officiant at the Sunday services. Lack of personal relation with the corps and the officers made him feel that he was reaching out in the dark. Such was the situation; the requirement was that he exercise a ministry as a minister of Christ; the approved solution, as he arrived at it, avoiding an ineffective ministry, was to view his congregation as *souls* "with hearts and consciences and wants like all others, needing the same Saviour, the same Gospel, and the same manifestation of truth as others; and what God has provided as the method of convincing and converting souls to Christ by the preaching of the Cross, was the method for them, in just as much simplicity and directness and boldness and confidence, as anywhere else."

Further evidence of interest in religion as time went on disclosed itself in offensive opposition, verbal and epistolatory. The chaplain rightly interpreted this as "something better than perfect indifference."

Time wore on. A year passed without the slightest indication of effect of or response to his spiritual labors, save the negative noted above. In all that time no cadet had sought him out for counsel and advice and he knew personally not one, save one boy in sorrow after the death of his father. But evidence exists that his impression on the cadets was positive and powerful though he was unaware of it. The chaplain made a sufficiently strong

impression on Cadet Heintzleman, not particularly given to religious interest, to influence him to record twice in his diary "an excellent sermon." Cadet Jefferson Davis' tribute is more extended: "A word as to our eloquent and pious chaplain, McIlvaine. In appearance and manner he seemed to belong to the pulpit, and he had a peculiar power of voice rarely found elsewhere than on the stage. From its highest tones it would sink to a whisper, and yet be audible throughout the whole chapel. His sermons, according to the usage of his Church—the Episcopalian—were written beforehand; but occasionally, he would burst forth in a grand tide of oratory, clearly unpremeditated, and more irresistible than it probably would have been had it been carefully written. For example: he was once preaching, and, just behind him, was visible the mountain pass through which the Hudson flows, when a gathering storm was seen approaching West Point. That coming storm he wove into his sermon, so that the crash of one fitted into a great outburst of the other. They seemed to belong to one another—the sermon and the storm." General Crafts J. Wright gives his impressions of the chaplain when a cadet: "On the first Sunday of Dr. McIlvaine's preaching at West Point the cadets went to chapel, as usual, some with books to read, and others hoping to sleep, but none expecting to take any interest in the sermon. Had a bugle been sounded in the chapel they would not have been more astonished. Books were dropped, sleep was forgotten, attention was riveted. There was general surprise and gratification. From that day on the chaplain's influence grew more and more powerful. . . ."

Building, then, better than he knew, his labors found their fruition in the remarkable spiritual awakening at the Academy in 1826. As one studies the fugitive notes of the story of this manifestation of religion, recorded by the Rev. G. T. Fox, which with Gen. Francis H. Smith's report of his interviews with both Bishops McIlvaine and Polk in 1858, Bishop Polk's biography, Freeman's *R. E. Lee*, and Mrs. Davis' *Jefferson Davis*, one is forced to the conviction of the office and power of the Holy Spirit. It cannot be explained on other grounds. ". . . the suddenness and power of the work—so without hand—with so little of man's device, the hand of the human minister was almost invisible." The chaplain was as much surprised at its development as everyone else.

CONVERSION OF LEONIDAS POLK

The movement had its beginning with Cadet Leonidas Polk and a tract by Olynthus Gregory on *Evidencies of Christianity*. The chaplain had determined to call to his aid the printed word to supplement the spoken, and to that end distributed religious tracts in the rooms of the cadets while they were at drill. Cadet Polk, coming into his room, reaches for a tract lying upon his table to light his candle. But he was to receive a greater and more enduring light. His eye falling upon the name of the author, Gregory, the law of association gave him pause. Gregory, "Old Greg," author of the text book on *Mechanics* in the course of study. So he draws up his chair to see what Old Greg

had to say about Christianity. When he knocked at the chaplain's door seeking conference and counsel, with him ushered in the day that saw the consummation of the chaplain's prayers and labors.

The conversion of Leonidas Polk was not only an outstanding event in his life but as well in the history of the time in the Academy—the first known instance in the history of the Academy of a cadet coming out and taking position as a follower of Christ, says McIlvaine. Who got around in the corps that Polk had been converted—Polk, second-class cadet officer, high spirited, high toned, stronger convert could hardly have been chosen. Cadet Crafts and others gathered the stoop to see Polk the leader of a squad of "converted men" go by to the prayer meeting in the prison room, and noted with respect that he is "calm and fearless, with earnest anxiety in his looks." The courage of his convictions is put to practical test the next Sunday when alone of the cadet body kneels at prayer. Polk and Magruder are baptized at chapel and after the service the chaplain gives them a few words of exhortation pertinent to the step they have taken. "Pray ye Master and Saviour to take you out of this world rather than allow you to bring reproach upon the cause you have now professed"; and Polk's "Amen" is pater noster from the depths of his heart.

AWAKENING

With Polk as its first recruit, the awakening spread, spread to a degree to make it one of the outstanding events in the history of the United States Military Academy, and few of West Point's historians fail to note it. The religious and secular press of the day noted it. The *Christian Inquirer*, anti-militarist, claiming any disposition to scoff at revivals of religion, nevertheless injects a sour note in deploring that a revival of religion should be "accompanied by a plorable incongruities . . . to lead people to reflect on the improper and discordant associations which abound in Christianity." The *New England Galaxy* has a blast of bombastic ridicule.

The spirit's power moved in the life of the Academy. Bishop McIlvaine in later years told of the progress of the awakening: "In a day or two another came, a case of conviction, as solitary as the others (Polk). Then another and another, unconnected, no influence of sympathy, they thus found themselves with others of one mind. No meetings with anybody to talk to them, encourage them, pray with them, till they thus came to the chaplain's study, each by himself, or conducted by introduction by the cadet who came first. So it went on. Now some officers came of the same mind, of whom two were professors and one an instructor in artillery. I found it necessary to have some meetings for them twice or thrice a week for instruction and prayer. Soon the number was so great as wholly to occupy the large room I had. There was not the least appearance of excitement, all were quiet, silent, calm. The meeting was confined to prayer by the chaplain and the simple exposition of truth. None came who did not profess in so doing to be seeking Christ. The cases of conversion were great

ally very distinctly marked with evidences of the new creature, leading to a very positive confession of Christ, and a very exemplary walk before God and man. Some who had not been baptized came forward before all the corps and in that ordinance confessed Jesus. There was a general impression of solemnity over the whole Corps and the neighboring people."

RESULTS

Adverse criticisms of religious awakenings center in their supposedly transitory character. The fruits of this spiritual awakening at the Military Academy were so marked as the event itself. Many whose religious life was begun in this awakening continued faithful throughout their lives. Evidence of this was afforded Bishop McIlvaine in later life. In 1860 he stated to this day he had scarcely ceased to hear of persons whom he never knew, who ascribed the beginnings of their Christian life to impressions" received in the awakening of 1826. The occasion that brought forth this statement was one of further proof of the above. On this visit to West Point in 1860 he was invited by a lieutenant to attend a meeting for prayer which the officer headed. After the meeting one of the cadets lingered to tell the Bishop that his father, recently deceased, after a consistent Christian life, had often spoken of the awakening of '26 and the cadet wished to thank the Bishop for his part in his father's conversion.

Further and specific evidence of the permanent character of the awakening is furnished in the later careers of a number of cadets. In the period from 1825 to 1900 15 graduates of West Point later took Holy Orders in the Church. It is significant that 11 of these 15 came under Chaplain McIlvaine's influence. They were: N. Sayre Harris, class of 1825, sometime secretary of the Board of Missions; William Bryant, '26, principal of Botetourt Academy, Va.; George Woodbridge, '26, rector of Monumental Church, Richmond, for 32 years; Martin P. Parks, '26, in 1840 chaplain at West Point; Leonidas Polk, '27, Bishop of Arkansas and Major General, C.S.A.; Charles W. Hackley, '29, professor of mathematics, Columbia; George A. Sterling, '29; Francis Vinton, '30, rector of Trinity Church, New York; William N. Pendleton, '30, rector of Latimer parish, Lexington, Va., Brigadier General, C.S.A.; Albert T. Bledsoe, '30, ordained by Bishop McIlvaine, 1836, deposed at his own request, 1837; and Roswell Park, '31, principal of Christ Church Hall, Pomfret, Conn.

Those who have seen the great sights of the country will agree, I think, that West Point at Christmastide furnishes a spectacle that is nationally outstanding. The majestic Cadet Chapel, of military Gothic lines, dominates the plain on one of the surrounding hills. In peace time during the Christmas season, when night falls on this cradle of the Army, flood lights are turned on the Chapel. Below, on the plain, the twinkling street lamps and the windows of the barracks, in an angle of the parade ground the variegated cone of a lighted Christmas tree. Standing out in the darkness in its strength and beauty, its strong lines softened and its solidity intenerated, the Cadet Chapel commands the scene.

Christmas at Barton Place

By Miss H. M. Halstead

Superintendent of THE LIVING CHURCH NURSERY SHELTER

"TO BE or not to be," that was the question. Should we be able to invite friends and neighbors to come to a party with our children? A new child had brought chicken pox to the nursery in October and we had to wait until four days before Christmas to make sure no more children would develop it. On December 21st we shouted "All is well" and went forward gaily with our preparations.

The babes knew that the birthday of Jesus was near, and as they were told the story of His birth their eyes watched the figures of Mrs. Murray's beautiful model of the Nativity which were touched one by one as the story unfolded. They passed round the figure of the baby Jesus in His crib. Some of them stroked it and wee Donald kissed it because, he said, it was small and lovely.

Then every child sent a greeting card home to London. The babes stuck a lamb on theirs and the older children colored a Christmas tree. They put them in the pillar box on the road themselves.

We sang the carols that many children remembered from last year and we learned the bedtime carol, "Little Jesus, sweetly sleep." The children were singing it at all times of the day because they liked the rhythm and the simple words so much.

We remembered that at our last party some of the tiny ones were afraid of Father Christmas; so this year the costume was brought into the nursery so that all could get used to the red cloak and the long white beard. Terry said "Do you know, Father Christmas came to our nursery and

he had nothing inside him! Miss Barker had to put him on."

It was not easy to get a Christmas tree this fourth year of the war and we were well pleased when a beautiful tree was brought to us. Our doctor arrived with three boxes of fairy lamps, reminding us that they had been through a blitz and might not function. One box was certainly of no use, but the other two made a gay show and one tiny light fascinated the children because, they said, it went on and off all the time. We put on our decorations from past years and thought ourselves lucky to have them, for the shops were sadly empty of such things.

Just as we were fixing the Christmas stockings from America a cable arrived. "LIVING CHURCH FAMILY sends greetings. Joyful Christmas to babes and staff. God bless you all." It gave us a warm feeling of brotherhood and gratitude to those who were thinking of us from afar.

We opened up our stores and decided to forget the war and Lord Woolton [the minister of food] and laugh, eat, and be merry. When all was finished we decided it was our best tree and the choicest edibles we had ever seen.

There were gifts from America, Johannesburg, South Africa, and Canada. The parents and girls of Warrington High School had been working for us throughout the term and sent a huge box of toys and garments. Many of the parents were on war-work and yet they had spared us many hours of their very busy lives.

Christmas Eve came. The babes wore new clothes and the girls had lovely hair-



SHELTER CHRISTMAS PARTY: The mayor and mayoress of Exeter (center) came to see the children on Christmas Eve.

ribbons such as we have not seen in England for the past two years. They were a gift from New York and we wished Miss Anna Tucker could have seen her ribbons adorning the heads of the children.

The Mayor and Mayoress of Exeter arrived and sat down at the tables happily with the children. It was all a grand success. We called for Father Christmas and he got a rousing reception.

We had thought there was not much variety in the gifts—dolls, soft animals,

boxes of soldiers. But the babes were overjoyed and thrilled. I said to Ray, "What do you like best of all?" and he replied quickly "My pussy" and hugged it to him. It seemed a poor thing to me, but nothing could have pleased him more.

On Christmas morning, grown-ups and children had a service together. Then came the postman's parcels that parents had been sending for a week past. They had been put aside for this very moment. What an event it was—indeed it was the grand

climax of all the wonderful things that had been happening.

When the plum pudding came into the nursery at dinner-time, the babes gazed at it doubtfully, for it was surmounted with a sprig of holly. "It is a flowered pudding. Do we eat it?" was the anxious query.

Yes, it was a wonderful Christmas and we are still marvelling that we who dared to start Barton Place with so little equipment should now have friends both in England and overseas ever ready to help

The Russian Church and the Soviet Revolution

An Orthodox Writer Finds Grounds for Optimism

By the Rev. S. Bolshakoff

ON November 7, 1917, the Russian Provisionary Government was arrested in the Winter Palace in Petrograd and the Soviet regime began its rule over the vast territories of the former Empire of Romanovs. The Russian Church numbered at that time 130 bishops, 50,960 priests, 15,210 deacons, almost 90,000 monks and nuns, and nearly 110 millions of the faithful. There were nearly 70 enormous dioceses, 30,000 parishes, and 1,030 monasteries. The Church's annual income was estimated at \$250,000,000 and its properties were certainly large. The Russian Church possessed four theological academies, 58 seminaries, 185 lower ecclesiastical schools, and about 40,000 primary schools. In every respect the Russian Church was a powerful body.

The Bolsheviks, who professed the Marxian philosophy and looked upon the Church as a pillar of the dethroned regime, were eager to reduce it to impotence, as soon as possible, or, still better, to destroy it altogether. The very existence of such a thing as the Church was unbecoming in the Marxian society. The Bolsheviks did not wait for long. The decree of the 23rd January 1918 opened their assault on the Church. It was separated from the State, its bank deposits, landed estates, houses, the very church buildings were nationalized. All theological academies, seminaries, and schools were closed. That was, however, only a beginning. As the Church protested against these laws and even anathematized the Red Government through its head, the Patriarch Tikhon of Moscow, the Bolsheviks accused the churchmen of secret sympathies with the white armies and the foreign interventionists.

CAPITULATION

The famine of 1921 and the confiscation of the sacred vessels and reliquaries of the Church ordered by the Soviet authorities in 1922 and opposed by Patriarch Tikhon led to the struggle between the Russian Church and the Soviet State. As the churchmen became divided on the issue they were overcome and by 1923 the Bolsheviks were masters of the situation. By the letter of June 6, 1923, Patriarch Tikhon repealed his former condemnation of the Soviet State and expressed his loyalty to it. The struggle with the State cost the Church heavily. In the fight many bishops, priests, monks, and layfolk perished before the execution squads and in

the concentration camps, all monasteries were liquidated, clergy deprived of all civil rights, and the whole of the fabric of the Church came to extreme disorder.

The Soviet extremists decided then to administer to the Church the *coup de grace*. The collectivization drive, resented by the churchmen generally, led to the mass closing of churches as centres of the peasant resistance. In 1928 alone 592 churches were closed on that account. At the same time the most prodigious and systematic godless propaganda was initiated. In 1928 the Godless Alliance numbered already 8,928 cells with 465,498 members. Although the Metropolitan Sergius of Nijni-Novgorod reached in 1927 some *modus vivendi* with the Soviet State and succeeded in preserving to some extent the external organization of the Russian Church, yet it was in a great peril of disintegration from within because many groups opposed Metropolitan Sergius for his acknowledgment of Bolsheviks as masters of Russia. The prelate, however, persisted in his policy and won.

CONCESSIONS

The struggle within the party itself and the elimination of all leftists in the different purges led to the final triumph of Stalin's policy of the socialism in one country. The Stalinist constitution of 1936 declared all Soviet citizens equal in rights and obligations. By this declaration the clergy received back their civil rights, which they lost since the Revolution. Gradually many more concessions followed. The manuals of history ridiculing the Russian Christianity were withdrawn, performance of the blasphemous plays and films forbidden, and finally in June 1940 the Sunday was restored as the compulsory public Holy Day.

On the eve of the German invasion into Russia, the Orthodox Church there was slowly recovering from its wounds received during the fiery years of the Revolution. The Soviet War News on August 22, 1941, gave some statistics concerning the Russian Church. It possessed then 28 bishops, a decrease of 75% against 1917; 5,665 priests, a drop of about 90%; 3,100 deacons against 15,210 before the Revolution. There were still 4,225 churches in use and 37 monasteries against 46,457 and 1,026 respectively, in 1917. A careful study of the different Soviet papers reveals approximately 60,000,000 Orthodox

in USSR, scattered over about 20,000 religious associations. Then we find that the number of the faithful has been halved with a loss of about one third of their parishes. Some districts indeed are verily deChristianized indeed, others suffer comparatively little.

The Russo-German War produced indubitably a strong growth of patriotism in all groups of the population and, consequently, a greater interest and respect for the Russian past and culture, which is so closely connected with the Church. The habit to look upon the clergy as on despicable humbugs, exploiters of the popular ignorance, supporters of the capitalists, is disappearing fast. The clergy remained loyal to the regime as well as churchmen. The Germans were unable to find any support from the Soviet prelates as they found it among the Ukrainian prelates of the Polish Orthodox Church.

RECOGNITION

The Soviet State began gradually to notice the Church, its clergy, and laity. Their requests began to be heard and satisfied as far as possible. Their role as preservers of the national culture, as linked with the past, securing the continuity of the national history was acknowledged. The appointment of Metropolitan Nicholas of Kiev as a member of the state commission to investigate the German atrocities is a case in point. For the first time since the Soviet regime came into existence a churchman and a prelate was appointed to sit on a state commission with the greatest representatives of the Soviet culture and society.

It means that the Soviet State recognizes at least the cultural value of the Church and its eminent place in the society. It is true that the 124th article of the Soviet Constitution, which is definitely anti-religious, is not yet repealed, but it may be done later. In any case the Russian Church survived its years of the Soviet Revolution with its bitter civil war and maddening collectivization drive. It survived the most carefully organized godless propaganda and restrictions of every kind. It is very unlikely that the persecution of the Church will be started again later on. The events point rather to the other direction, namely, to the establishment of the permanent *modus vivendi* between the Church and the State in Russia and to real religious freedom.

The Message of the Church

A Layman's View

By Earl Daniels

Professor of English, Colgate University

WHEN popular thought is preoccupied with the relevance, the message of almost everything to what it likes to call "this time," and "this generation," as if they were somehow set apart from other times and generations, it is pertinent to ask whether the Church has relevance and message to that same time and that same generation. Has the Church a special message for our time, or for any particular time as distinguished from all time? For example, is the message of the Church to a world at war different from her message to a world at peace?

The answer to these questions is dependent on clear thinking about one basic characteristic of the word of the Church: that it is, specifically, the word of the Church, not of any individual within the Church. A servant of the Church may speak with the voice of the Church; he may also speak in his own voice as an individual; not necessarily will the two voices be one. Confusion often arises from failure to make distinctions on this important point, from failure to distinguish what a man thinks and what the Church thinks on this, that, or the other subject. That is to confuse a definition or defense of the position of the Church with the private and personal position of the definer or defender.

The Archbishop of Canterbury's public statements at the time of the difficulties of the British sovereign who recently abdicated his throne were a definition of the position of the Anglican Church. In his official position, the Archbishop could say and do nothing but what he said and did. It is confusion, mockery of clear thinking to assume those same statements are necessarily equally representative of the Archbishop's private and personal opinions as a man.

ETERNAL MESSAGE

The Church, not an individual, not even a generation or an age, is what counts always. There, fundamentally, is the difference between Catholic and Protestant tradition. Protestant tradition with its ramifications has been an influential contributor to the disorder and anarchy of contemporary civilization, anarchy characterized by materialistic secularization of human life, obscuring most values in human life which really matter. And if civilization is to be salvaged and saved, such salvation and salvaging can come only through return to Catholic tradition. That an individual, even a group of individuals, however distinguished by intellect, should have a message for an age—that strikes me as egotism and presumption. That there should be a body of truth, a faith once delivered to the saints, to be preached with the voice of authority in season and out of season, a message essentially unchanged from generation to generation—that, *per contra*, seems an entirely sensible hy-

pothesis. It is sensible, that is, provided we believe in a God-centred and God-ordered world, not in one which is man-centred, organized by and for men; if we believe in a world controlled by a God interested in the creatures He has created and placed in that world, One Who loves them, and Who has a plan for them.

Do we believe in that faith once delivered to the saints? Are we a Church with a voice of authority? Or are we a casual group of men and women with more or less casual, common interests, meeting for purposes not too different from the purposes which may bring together almost any group of men and women—for social and intellectual satisfaction, for discussions about living the good life here and now in this world, building and ordering only by our own human effort the better society only here and now? For if, with modern humanists and with many modern social scientists, we believe unaided human ambition and energy can, without God's help, define and effect that good society toward which the whole creation ought to move, then, whatever else we may be, we are not Christian, and we are not a Christian Church. Talk of message is, under such circumstances, very like the beating in a void of invisible wings which aren't there. Either we are a Church, or we are not. Either we are Christian, or we are not. Let us be clear. Let us not try to be all things to all men, and by a foolish tolerance so compromise the meaning of words that the words have no meaning. If we understand ourselves to be a Church, we must be militant, downright, four-square, and the question of a special message for a particular generation falls of its own ineptitude. For the message of the Church is an unchanging, an eternal message.

It is the eternal message of the Church in all the ages; the word of the whole Church, not of individuals within the Church. That word is set forth in its essentials in three great traditional creeds: the Apostles' Creed, the Nicene Creed, and the *Quicumque vult*, popularly known as the Athanasian Creed. To speak of a "modern message" as if that message were somehow different from the message to our fathers and to their fathers before them, to speak of a message for one class of society as distinct from all classes—to talk that way is to talk very little if anything more than nonsense. It is to betray the Church with a kiss.

Of course it is an hypothesis that the Church may be wrong. The materialist may have the correct answer for the questing spirit of our human nature. But should the time ever come that the materialist position be established true, then there will be no place for a church. And just now the Church is going to get precisely nowhere, and that rapidly, by any straddling, middle of the road, compromise position.

By such tactics she sets her feet, or rather we set her feet for her, on the broad and easy highway of her own perdition. She has a creed. On that creed she must stand or fall. She has in her keeping the truths of eternal life; those truths and those only she must proclaim. And she will do well if she proclaims them now as she has never proclaimed them before in all the history of the world.

SIN

Chauncey Tinker of Yale is quoted as having said this at a meeting in the Church of Saint Mary the Virgin: "I hope that our pastors will say something about sin. It is sin that has brought the world where it now is. All about us, in the universities as well as in journalism, people are saying that we are puppets or that we have glandular trouble. Either way lies ruin. Let the Church return to the grand old work of saving souls."

Of course our priests need to say something about sin. I hope they are going to say a good deal about it in the near future, so much that its ugly, incontrovertible reality is brought home to those now inclined to shrug it off as imaginative unreality or as something remote from man's important concerns. But still more should there be talk about the way out from sin, the way which is also the only way to meaningful living here and now as well as in God's eternal kingdom.

Let me try and illustrate by incident something of what I think to be the present need and the present misunderstanding of the message of the Church.

A friend was coming out of the post-office when the chimes of a Protestant church were ringing for the midweek prayer meeting. Half jokingly I said, "Don't you hear your bells?" "If I went," she answered, "it would be the first time in years." I didn't say, as I should have said, and as another friend did say under not dissimilar circumstances, "I shouldn't boast about it if I were you." But I did ask—I wasn't so much as half joking now—"Don't you think you have a responsibility?" And her answer was the usual one: "Can't I lead a good enough life without going to church?" A good life by whose standards, man's or God's; in terms of whose will, man's will or God's will?

LAPSED INSURANCE

A college senior who is a lapsed Roman Catholic, rather proud of his sophomoric agnosticism, was discussing his probable military service with another college senior. "Sure," he said, "if I get on the other side, up front where I see active fighting, I'll go to the priest. Not that I believe. But it's a kind of life insurance." It probably didn't occur to the boy how uncannily accurate his metaphor was: life insurance lapses when premiums are not paid.

Another college student I know has been

in considerable confusion about his duty in the war. He thought he believed he was a pacifist and a conscientious objector, yet he wasn't entirely sure. He was anxious to make the right decision, to find the right answer to his questions, to plot the right course of action. He had given the problem the best of his time, energy, thought, and patience—the best of his human mind. One thing had not occurred to him. He had not thought of putting his questions to God, of trying God's way. It had not occurred to him that God had a place in everyday affairs on a human level; that God's way called him to the altar at the Mass, called him to prayer with special intention that he might be guided to a decision. Reduced to lowest terms, what it means is that he had not thought God's way very much counted.

He is not very different from another student who was making plans for his future. He had everything worked out and diagrammed. For a period of years he would give all he had to a certain cause; he would give it what he called a fair trial.

At the end of this time he expected to know whether he could be a success, whether he could find satisfaction in such a way of life. He was going to do it all for himself. And if in the end he failed he would have nobody but himself to blame. Like the other boy, he had left God entirely out of his considerations; he had forgotten "the man upstairs." A little pressure brought out the admission that he wasn't sure there was a "man upstairs." If there was, my student friend was not sure he was a benevolent being who could be depended upon to help instead of interfering. That idea of an interfering God coupled with the notion that a man can be completely independent, a law to himself when it comes to planning what he is going to do with his life and with himself would seem to suggest that in this instance at least the Church had not been very effective in her teaching of her message.

THE CHURCH AND YOUTH

If these incidents are preponderantly about college students, one reason is be-

cause I know most about them, another because I believe the Church ought principally to address herself to them and to other young people like them, since with them rests the future of the Church and of very many other things. Once the fashionable shell of their cynic hardness is chipped—and it is not at all a difficult thing to chip it—they are as idealistic as young people have always been. Their idealism is an explanation of the attraction of communism, of pacifism, of the *isms* of all sorts of man-made programs of social reform. Like the youth of Wordsworth's day who surrendered everything to the ideal of the French Revolution, they give themselves to the newest modish doctrine, or finding nothing, like Wordsworth when the French Revolution failed him. They "yield up moral questions in despair."

Why the shoddy substitutes for Truth? Why second best programs for living, when the best ought to be theirs, and is at hand for their election? Why, unless the Church has failed to make her message clear, unless she has failed to speak to them with conviction and authority? Has there been too much invitation to ease and convenience; too much trying to soften down, to palliate, and make palatable a truth which must not be tampered with if it is ever to make men free?

Eric Gill, great modern Catholic, great Christian, has written, "I became a Catholic because I fell in love with truth. Truth which is to be loved must also be respected. It is difficult to respect anything which changes with every shifting wind of doctrine, too ready to put the last word of science or sociology before the eternal word of God. 'Come over and join us and we will make all things as easy and as convenient as possible.' Something like that has too frequently been the voice of the Church, mistakenly intended to be alluring. 'Come, and we will shorten our services; we will put them at hours which may happen to suit you, so that they will not interfere with other important things you may want to do; we will say or do nothing to make you uncomfortable,'—nothing to disturb even the newly acquired conceit of the college freshman who has perhaps been exposed to an elementary course in biology or geology, and so thinks himself equipped with the latest word of the latest wisdom concerning the nature of things! That is not a way to win love, to induce respect from clear-eyed, honest young people. The easy way has seldom been the respected way, nor is it the way of either communism or pacifism. They are wise enough to demand sacrifice. Has an easy way been too often the way of the Church? It is not our Lord's way: 'he that is not for us is against us.'"

GROWING UP

Nor are these young people to be won by teaching which would perpetuate their childhood, turning them into eternal Peter Pans who, in matters of the mind and spirit, are never to grow up. "The old-time religion" in the silly sense of the song which is written about it—"good enough for Daddy, and so good enough for me"—makes them laugh. Nor are they likely to take seriously well meant pious injunctions not to forget those prayers they learned at their mothers' knees. The

THE PARACLETE

THE rain is falling
on battered guns and tanks;

The rain is falling
on pitted earth, shelled recently;

The rain is falling
in pools, deep and shallow;

No sound, no light, no shadow
Only the rain is falling . . .

A moan, an oath, a prayer,
One stirs among the bodies there . . .
A boy, a lad, perhaps fifteen,
Clad in coarse stuff,
Cap gone, boots muddied,
Face gashed and bloodied;
Fumbling at his collar.
Slowly his fingers clutch a crucifix,
Slowly the lips move "Christ. . . ."

Gently the water is lapping, lapping
around his boat.
Breezes blow through the apple trees
from his father's orchard,
And the faint, sweet scent is like
Incense from the village altar . . .
A soft sigh, "Christ. . . ."
And the water is lapping, lapping. . . .

"Look, what they send to fight us!"
The man turned over a body with his foot,
A body that lay face downward in a pool.
"A boy! A boy, with a crucifix . . . Ha! Ha!"
The brutal jokes begin . . . and cease . . .
The boy's face—that look of Peace . . .
And a childhood's faith remembered.

HAL DAY.

ight to forget them in the normal process growing up. Food for babes is not food for men; strained spinach should give way to the stouter virtues of corned beef and cabbage. Not that Truth changes, for it doesn't. But the human animal changes, growing into profounder awareness of the illness of Truth. A man's prayers, and his ideas of prayer, ought to grow up with him. This means that for the adult mind the word of the Church must be an adult word, a word that is scholarly and intellectual as well as spiritual. So far as I know, the most searching and painstaking human scholarship has not touched any essential truth of the Church. If we are candid, and honest, and scholarly, if we understand ourselves, we do not need to fear that scholarship and the life of the mind will lead to unbelief.

What it comes to then is something like this. (1) The Church must be a scholarly and an intellectual Church, speaking authoritatively to thinking men and women, in a language which is not an insult to their intelligence. (2) The Church must not compromise. She must not mistakenly offer an easy way, must not soften and water down her truth. The blood of the martyrs was the seed of the Church. I am afraid lately we have been looking for different seeds, productive of strange hybrids whose double flowers are useful for decoration but yield no fruit. (3) The Church must make demands and must promise the hard way of sacrifice. He that would save his life must first lose it. The truth of those words is both primitive and perennial. It is no good offering an Easter without a Good Friday, to say nothing of the six disciplinary and glorious weeks of Lent.

THE CHURCH'S STAND

Specifically then, where should the Church take her stand? What is the new-old message she should uncompromisingly deliver to a world which needs that message as it needs nothing else? I should outline it in some such form as this. (1) Our world is a God-centred and a God-controlled world. (2) In such a world, man's dependence, not his independence, is the first fact of his human nature; his dependence on God, without Whom man can do not much of anything that matters. (3) In that state of dependence, man's happiness is to be found not in the assertion of his own human will, but only as he seeks and discovers the divine will; when he submits his will to God's will, learning in such submission that perfect freedom which is the right of those who live after the laws of their own human nature. *Violation of the laws of a thing's being is destruction of the thing!* (4) The knowledge of God's will must be by God's way, not by any way devised by man, which a man might wish or prefer to follow. Saint Augustine says, "He is a good proficient in the knowledge of God who knows that God must give him the means to know God." It is all succinctly phrased, in simple words, in a catechism of the Church. More wisdom abides in the ancient words of the catechisms than many people, today, are willing to allow.

Q: Who made you?

A: God made me.

Q: Why did God make you?

THE LORD'S PRAYER AND THE PAUPER

GRANT, Lord, that I may wear my pauper's gown
With love and meekness. Now I have been stripped
Of friends and fortune. Like a hound well whipped,
I lurk in this lone alley of the town,
Grateful for soup and crusts. My darkest hour
May be to come. I rise from my hard bed,
Trembling in fear. But when I bow my head
And say the Lord's brief prayer, I find a power
That saves me from this deep despair of hell.
Like all who throw away their lives for Thee,
Let me now lose myself, Lord, and be free.—
Blow me a brazen trumpet! Ring a bell!
Sing songs with me! The Lord has won my fight!
His yoke is easy and His burden light!

ALEXANDER HARVEY.

A: God made me to know Him, to love Him, to serve Him in this world, and to be happy with Him forever in the next.

Nor is it hard to find equally compelling expression in the sentences of other great teachers. In the *Paradiso*, questioning the spirits in the lowest heaven, the Heaven of the Moon, Dante asks whether they are satisfied with their lot, whether they never desire a more exalted place in one of the higher spheres. This is their answer: "If we desired to be more on high, our desires would be discordant with the will of Him who assigns us here . . . it is the essence of this blessed existence to hold itself within the divine will . . . His will is our peace; it is the sea whereunto everything is moving." Centuries before Dante, Saint Augustine had written this immortal sentence: *Dilige Deum et fac quod vis*; "love God, and do what you will." It is easy to misunderstand Saint Augustine, but when he is rightly understood, I think he sums up the whole matter. *Without God*, do what you will is libertinism and lawless irresponsibility. *With God*, with love of God, there can be no irresponsibility, because love of God means putting God first. It means a conforming of the individual will to His will, in order that, so far as possible, the one loving may become like the one loved; for love finds joy and freedom in submission, which is harmony with the divine will. And Saint Paul tells the Romans: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

On those words—from the catechism, from Dante, from Saint Augustine and from Saint Paul—at least so far as I can see, hangs the message of the Church. They are the heart and soul of what ought to be her word for the world when the Church understands herself, her place in the divine economy of this world, and her message to the world. If she understands, she knows that her word is to all men in all ages, for it is the eternal word of a God who is not touched by change. Our Lord has asserted: "I, if I be lifted up,

will draw all men unto me." It seems to me that it is one of the chief things the Church ought to be busy about, simply to see that He be given a chance to fulfill His promise.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter

Previously acknowledged	\$4,165.30
Mrs. Harold Brown	50.00
Mrs. Anna S. Haywood	10.00
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Mrs. William J. Bartlum	5.00
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St. Theresa's Guild, St. Christopher's Church, Boulder City, Nev.	\$ 17.00
Two Friends	15.00
Mrs. Harriet B. Rankin	10.00
Rev. Raymond M. D. Adams	5.00
Mrs. Anna S. Haywood	3.00
Mrs. A. M. Fitzpatrick	2.00
	\$ 52.00

Greek Relief Fund

Church of the Holy Comforter, Montgomery, Ala. (for Greek Children in Greece)	\$ 32.26
Mrs. A. M. Fitzpatrick	2.00
Mrs. Anna S. Haywood	2.00
Florence A. Cutter	1.00
	\$ 37.26

Altar for Japanese Internment Camp

Previously acknowledged	\$ 45.00
Miss Elsa S. Almstedt	5.00
Elizabeth F. Boyde	2.00
Friend of the Japanese	2.00
	\$ 54.00

War Prisoners Aid

Previously acknowledged	\$ 790.40
Mrs. Harriet B. Rankin	10.00
Mrs. Elsa S. Almstedt	5.00
L. C.	5.00
Mrs. A. M. Fitzpatrick	2.00
	\$ 812.40

The February National Council Meeting

IT HAD been announced in October that the February meeting of the National Council would consider at length and in detail the whole question of the work of the Church among the Negroes. To this end, surveys have been made and consultations held with leaders, both White and Negro, in that important field. A whole afternoon and a very long evening were devoted to the subject. The deliberations were all in executive session, to the regret of many far-seeing men and women.

The subject is complex and difficult. We venture to think that its complexity and its difficulty are augmented by secrecy in its discussion. Such secrecy gives rise to conjectures and suspicions which are wholly without any justification except the fact that those directly interested in the discussions cannot bring themselves to hold their sessions in public. We hope, for the sake of the earlier solution of the problem of true fellowship between White and Colored Churchpeople, that the National Council may soon see its way clear to lead the way in not only frank but open consideration of this great matter.

A set of "Guiding Principles" was drawn up as a result of the discussions. Fine as these are, they are simply the principles which should guide Christian people in any of their relations with their fellow Christians. As between man and man these principles would apply, as well as between race and race, or group and group. They are the principles of the Sermon on the Mount, and, as such, cannot be too often repeated and paraphrased and remembered and acted upon.

But, in the absence of any report of the discussions of the Council, the Church is left with very little insight into what the Council plans to do to put these principles into effect. The decision to appoint a Colored Secretary for Colored Work and the establishment of a bi-racial committee on Negro work are two necessary and important steps. But what policies will the secretary be expected to carry out? And what will the duties of the committee be?

It was pleasant to hear both from the Presiding Bishop and from Dr. Addison that the "cabinet" of the Presiding Bishop is proving the great success that was predicted. Not only does it save time, but, more important still, it makes closer the coöperation between the many activities in the Church Missions House. In another vital sense the "cabinet" is successful: all the heads of divisions, as well as the four heads of departments, like it.

Churchpeople may be startled when they learn that the National Council has lately been in the habit of appropriating \$12,000 for the expenses of the Council in connection with the General Convention. The sum of \$8,100 voted for this coming General Convention may even seem to them a large amount. Perhaps many will realize for the first time how vital a part of General Convention to visitors are the exhibits and the great mass meetings and other gatherings, sponsored and managed by the National Council. The exhibits form the chief recreation of most of the thousands who attend General Convention. For this very reason, the exhibit halls have had an incalculable educational value. Churchpeople, while they enjoyed and admired the exhibits, have absorbed unforgettable facts about the missionary enterprise of the Church, at home and overseas. Everyone will miss the exhibits

this coming October, and all the other things provided by the National Council as "promotion."

Bishop Hobson cited something else that will be missed: the enthusiastic promotion given by the thousands of visitors who visit not only exhibits but also every activity of General Convention, and then go home and tell their friends and neighbors about it all. These Churchpeople will not be in Cleveland. But they will surely be gratified to learn that the Department of Promotion of the National Council is already so aware of the difference that their absence will make that elaborate plans are actually in hand already to compensate for what they do. For our own part, we are glad that "picked men" are to be prepared to go out immediately after the close of General Convention to tell the Church about it; but we do not feel that they can never quite compensate for the throng of visitors. When the war is over (perhaps in 1946) and the General Convention meets again in peace time, we think that the return of the visitors will be one of the best things about the first post-war General Convention.

Bishop Hobson made no mention of the Church press when he was speaking of ways in which the news of General Convention might be brought to the people of the Church throughout the country. No doubt he took that for granted. But, after the session at which he presented his report, many Church people among the visitors to the National Council declared that they looked to the Church papers to bring them General Convention news and interpretations. THE LIVING CHURCH, proud of its record of prompt, accurate, and complete Convention reports, is already making plans for coverage which will be announced in due course.

THE three missionary bishops who addressed the February National Council meeting aroused more interest, even than the reports and announcements. It was evident that one effect of the war has been to make more keen the interest of Churchpeople in Alaska and Honolulu. Bishop Rowe himself was never more eagerly heard than was Bishop Bentley on this occasion. There was an enthusiastic reception given Bishop Littell. As for Bishop Reifsnider, even those National Council members and visitors who had heard him speak before on his present work, or read his accounts of it, listened intently to every word. Here, as elsewhere, the war makes that which is far off seem nigh.

This was the first meeting of the National Council since the election of the Presiding Bishop as President of the Federal Council of Churches. The satisfaction in this high honor was slightly dimmed for the Council by the fact that there are not enough funds available to meet the quota asked of the Episcopal Church by the Federal Council. Forty-nine percent of the \$10,000 asked is all that can be managed just now. Perhaps, as Bishop Tucker suggested, special gifts from dioceses, groups, and individuals may increase it.

In general, it may be said that the National Council showed at its February, 1943, meeting a keen awareness of the responsibilities of the Church in these critical days, and moved efficiently to carry out its part of those responsibilities. If we knew a little more about the discussions on Colored Work we might be in a position to be even more enthusiastic.



Milwaukee, Wis.

ar Living Church Family:

For many years one of the most valuable and interesting features of THE LIVING CHURCH has been its department of letters to the Editor. I hope that we shall always continue to have such a department. It acts as a safety valve for readers, and provides a wholesome corrective for the editor. It is, in fact, one of the advantages that an editor has over a preacher; the "congregation" can, and does, talk back to him. And the result is that he has to keep his feet on the ground and submit to the give and take of the open forum. That's all to the good.

But now the shoe is on the other foot. I am leaving the hustle and turmoil of the editorial office for the comparative peace and serenity of the Marine Corps. Peter Day, as acting editor, will be the one who will have to sound the clear note on the trumpet while walking warily along the editorial tightrope, avoiding the pitfalls in which lurk such classical individuals asirate Reader, Indignant Subscriber, and Viewer With Alarm. And I—well, I propose to write a weekly Letter from the Editor. This is the first of them, and the rest will appear in approximately this position each week. Actually I may not be able to send one every week, but I'll do so as often as possible. Sometimes the letters will be personal, sometimes they will deal with current Church or national affairs (but not military ones!); sometimes they may be completely irrelevant. But I shall value the opportunity to maintain the fellowship with the members of THE LIVING CHURCH FAMILY, and perhaps you will enjoy sharing with me some of the thoughts that pass through my mind.

This letter is written from Milwaukee, on the eve of my departure for Washington to report for duty. The last few days, as you may well imagine, have been busy ones. I have fortunately found a little furnished house in Arlington, so I am planning to have my family join me there just as soon as they can dispose of our house here and drive down. This morning I spent an hour at the ration board computing exactly how much gasoline they would need and how long it would take them to make the trip, at the maximum speed of 5 miles an hour. Too long, I should think—with three children and a six-months-old spaniel. (His name is Ginger, by the way; and Livy the Office Cat is quite jealous because he'll have to stay here.)

While I was at the ration board (feeling very conspicuous and ill at ease in my new uniform), who should come in but the Rev. Killian A. Stimpson of St. Mark's Church. "Well, if it isn't the seagoing editor," said he, or words to that effect, and I hope I had the grace to blush modestly. Seems he was after authorization to get new tires so he can visit his flock, who live all over the east side of Milwaukee and in three or four suburbs. The more power to him; he's a credit to the Church and the community.

From there I proceeded to my office, where I underwent the toughest ordeal of my military career to date—inspection by the office staff. I walked in as nonchalantly as possible, saying "Good morning" casually and attempting to duck into the inner sanctum. Alice Sucharski, newly promoted to the dignity of private secretary to the acting editor, didn't even

recognize me! But the others—well, you know how girls are with a uniform, even when it's on a 38-year-old with a wife and three children! I felt like the marine in the cartoon, with a sweet young thing on his arm, who is saying: "I don't know why it is, but they never treated me this way when I was delivering groceries!"

Before I close this first letter, let me thank all of you who have so kindly written me notes of appreciation and encouragement. I have tried to answer as many of you as possible, but some letters will inevitably be left unanswered when I leave, and others may come in after I have gone. Those will be forwarded to me, but I cannot answer them individually, so will you please accept this as a sincere and personal "Thank you"? And I shall appreciate it if you will remember me occasionally in your prayers, especially at the Holy Eucharist.

Sincerely,

CLIFFORD P. MOREHOUSE.

Whose Fault?

THE hungry sheep look up and are not fed." So Milton castigated the clergy of his day. The quotation was brought to mind by a letter from a layman, telling us that the early celebration of the Holy Communion at his parish church on Sundays had been discontinued because the laity did not come. The 11 o'clock service is usually Morning Prayer. "Such action," our correspondent adds, "must wound our Blessed Lord and spell failure on the part of the priest in charge."

Yes, this strange and sad rejection of our Lord's greatest gift must be the fault of the priest as well as of his people. They have not been taught the meaning of the Holy Eucharist; particularly, our correspondent says, they have not been taught the significance of the sacrificial aspect of this central act of Christian worship.

It is fashionable in theological circles these days to stress the importance of reception of the Blessed Sacrament, and to minimize the importance of non-communicating attendance. While this emphasis is generally desirable, it tends to make us forget that the congregation at the Communion service does a number of important things other than receiving the sacrament. The people are assisting the priest in re-presenting to

Today's Gospel

Septuagesima

"WHY stand ye here all the day idle?" These words from today's Gospel may well be a key note for our examinations in this pre-Lent season as we begin to formulate plans for a right keeping of Lent. Have we been idle when we ought to be in church engaged in the work of worship? Have we been idle when there are needs (and requests) for prayers which we have not prayed? Have we been idle when there have been opportunities of doing works of mercy for children of God? Have we been idle when a warfare of sin and evil has been raging about us, so that we have not even tried to fight against temptation? Has there been idleness in turning to God to hear His Word and learn His Will? As we make our Communion let us come asking "What wilt Thou have me to do?" and promise God that we will do such work for Him as He calls upon us to do.

God the sacrifice of Calvary; are welcoming God the Son who comes to them as He promised under the forms of bread and wine; and are associating themselves in that atonement between man and God which Christ completed when He was obedient unto death for our sins.

Where the doctrine of the Holy Communion is taught in its fulness the priest stands in no danger of finding himself in an empty church when he offers up the Holy Sacrifice; but if he fails to teach, how shall the people learn? When they understand the significance of even non-communicating attendance, they will be only too eager to perfect their offering with the reception of the Blessed Sacrament.

The Nursery Shelter

OUR campaign for the support of THE LIVING CHURCH NURSERY SHELTER has gone over the top, as far as its original objective of \$4,000 is concerned. For this, we may well sing *Te Deum* and offer heartfelt thanks to the members of THE LIVING CHURCH FAMILY who have responded so generously.

But when the editor was in England last year, he saw the need for an important additional expenditure. Two devastating raids which severely damaged the Exeter Cathedral and shattered the glass in the windows of Barton Place convinced him that the babes absolutely had to have an air raid shelter.

The shelter has been built (although references to it in recent letters have been carefully deleted by the censor). But it is not yet entirely paid for. As THE LIVING CHURCH RELIEF FUND acknowledgments in this issue show, \$4,260.55 is in hand, leaving \$139.45 still to be raised. We are counting on the FAMILY to put the seal of its approval on this expenditure

by supplying the small sum needed to discharge year's obligation completely. Any sums received in excess of \$4,400 will be applied on next year's objective.

Miss Halstead's description of Christmas at Barton Place which we publish in this issue, suggests the lovely atmosphere and sound religious training which THE LIVING CHURCH FAMILY has made possible for 40 English boys and girls under 5. It is hard to imagine any work more pleasing to our little ones than this for His little ones. Have you had your part?

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to THE LIVING CHURCH, 744 North Fourth Street, Milwaukee, Wis., with notation: "for Nursery Shelter."

Afterthoughts

THE press, religious and secular, has many difficulties these days, what with paper rationing, labor shortages, and so on. Perhaps it is just as well for us to remember, though, that our predecessors had their troubles, too. This editorial, published in a country newspaper 50 years ago, has frequently been reprinted since that time, and at the risk of further repetition we pass it on to our readers. The title given it by the Boston *Transcript*, which brought it to national attention was:

The Rethourtheful Country Preth

"We are thorry to have to explain that our compothing rathth wath entered laht night by thome unknown thcoundrel, and thtolt every 'eth' in the ethtablthment and thucceeded in muthing hith ethcape undetected.

"The motive of the mithcreant wath doubtleth revenge thome thuppothed inthult.

"But it thall never be thaid that the petty thpote of thmall-thouled villain hath dithabled our preth, and if thmeetth the eye of the detethtable rathcal we beg to athure that he undereththimateth the rethoruceth of a firth-clath peth when he thinkth he can cripple it hopelethly by breaking into alphabet. We take thith occathion to thay to him furthermeth that before next Thurthday we thall have three timeth ath mutheth ath he thtolt.

"We have reathon to thuthpect that we know the cowaithunk who committed thith act of vandalthim, and if he ever theen prowling about thith ethtablthment again, by day or by night, nothing will give uth more thathithfaction than to thhith hide full of holeth."

WE HAVE SEEN many versions of the alleged bills rendered for repairing church art and statuary. Here is one of the best.

An old church decided to repair its properties, and employed an artist to touch up its paintings. Upon presenting his bill, the committee in charge refused payment unless the details were specified, whereupon he specified the items as follows:

To correcting the Ten commandments	\$
Embellishing Pontius Pilate and putting a new ribbon on his belt....	
Putting a new tail on the rooster of St. Peter and mending his comb....	
Replacing and gilding left wing of guardian angel.....	
Washing servant of high priest and putting carmine on his cheeks.....	
Renewing heaven, adjusting stars, and cleaning up the moon.....	
Touching up purgatory, restoring lost souls.....	
Rebordering the robes of Herod and adjusting his wig.....	
Brightening up the flames of hell, putting a new tail on the devil, mending his left ear, and doing several odd jobs for the damned....	
Taking the spots off the son of Tobias	1
Cleaning and putting one shoe on him	
Putting earrings in Sarah's ears	
Putting a new stone in David's sling, enlarging the head of Goliath and extending Saul's legs	
Decorating Noah's ark and putting a head on Shem	
Mending the shirt of the Prodigal Son and cleaning his ear.....	

TOTAL\$7

OIL RATIONING brings up the one about the man who asked his friend: "How is your apartment heated?" Answer: "By yelling at the janitor."

THE OLD TEACHER

ANOTHER term! He hears once more
New voices at his classroom door.
His practised eye is quick to trace
The light-veiled secrets of each face.
His boyhood scenes, no longer dim,
Interpret modern youth for him —
The uncertain hopes, the puzzled joy,
The dreams of every eager boy.
His face lights up, as he yearns to lend
His best to each potential friend;
For he has learned long since the truth:
There is just one path to the heart of youth —
The path so often missed before
In the maze of pedagogic lore —
To go back again, to challenge fate
With each soul that dares new manhood's gate.
The wonder of young life pulsing through
Old veins creates his world anew.
Heart wounds and bitter times forgot,
Recaptured gladness is his lot.
"Youth is vanity," saith the Preacher —
"Not so!," replies the white-haired teacher.

CHARLES BALLARD.

DEATHS

*Rest eternal grant unto them, O Lord,
let light perpetual shine upon them."*

John Calvin Black, Priest

The Rev. John Calvin Black, retired priest residing in the diocese of Pittsburgh, died in New Kensington, Pa., on February 10th. The Rev. Mr. Black was buried from St. Thomas' Church, Oakmont, Pa., on February 7th.

He was born in Waterford, Pa., in 1871 and attended Chaddock College and the Subury Divinity School. In 1904 he was ordained priest by Bishop T. N. Morrison. Most of his ministry was spent in the West. During the first World War he served with the YMCA in France. His widow, the former Catherine Yoder Kerr, and three children survive.

William Ingle

William Ingle, treasurer of the diocese of Maryland for the past 15 years, died at his home in Baltimore, Md., on January 14th. Funeral services were held in Christ Church, Baltimore, and conducted by Messrs. Helfenstein and Powell, assisted by the Rev. William R. Moody. Mr. Ingle had been a banker before his connection with the diocese and at one time was president of the Baltimore Trust Company.

Walter Kidde

Walter Kidde, president of the Kidde Company, Inc., engineers and contractors, internationally known industrialist, active churchman, died at his home in Montclair, N. J., on February 9th. He was 65 years old.

He had served as the representative of the second province on the National Council for two terms. He was junior warden of St. Luke's, Montclair, vestryman, member of various boards of the diocese of Newark, and deputy to General Conventions. He was also chairman of the finance committee of the Brotherhood of St. Andrew.

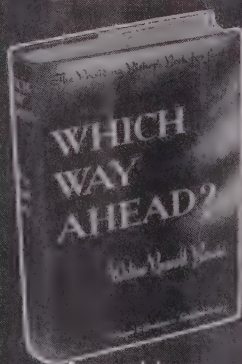
Born in Hoboken, Mr. Kidde was a son of Franz E. and Mary O. Lang Kidde. A graduate of Stevens Institute of Technology in 1897, he started the construction company in the same year and established an extinguisher plant in Bloomfield in 1900. Ten years ago he led the fight for the diversion of State highway funds for relief. He was credited with obtaining from John D. Rockefeller a \$6,000,000 gift for the development of the Palisades in connection with the highway park system. He declined an invitation to become the Republican candidate for Governor of New Jersey in 1927. He was president of the New Jersey State chamber of commerce from 1935 to 1938.

He is survived by his widow, Mrs. Louise Carter Kidde; two sons, Walter L. Kidde and John Kidde; three sisters, Mrs. E. L. Borneman, Mrs. L. W. Sanders, and Miss Elsa Kidde; one brother, Frank Kidde.

The Presiding Bishop's Book for Lent

Which Way Ahead?

By
**WALTER
RUSSELL
BOWIE**



Foreword by
THE RT. REV. HENRY
ST. GEORGE TUCKER

MORE than ever does this year's book supply help in thinking through a timely problem now confronting the Church and its members.

THE topic for discussion is the Church, not in a vacuum, but in the midst of a tottering society. What is the function of the Church in a war-torn world? How can individuals equip it to do its job?

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The Living Church

744 N. Fourth St.

Milwaukee, Wis.

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The Church Literature Foundation
744 North Fourth Street, Suite 341
Milwaukee, Wisconsin

MASSACHUSETTS

Corporate Communions

Regardless of difficulties of transportation, the Washington's Birthday Corporate Communion for men of the diocese of Massachusetts will be held on February 22d in six centers. Breakfast will be served after the service, and an address given. The speakers are: St. Paul's Church, Brockton, Dean van Etten; St. Bartholomew's Church, Cambridge, Franklin P. Bennett jr.; Church of the Epiphany, Dorchester, the Rev. D. Robert Bailey; Emmanuel Church, West Roxbury, Frederick W. Holmes. There will be a different plan in the Cathedral Church of St. Paul, Boston, where a Communion Meditation will be given by the Rev. Dr. Norman D. Goehring, with small groups meeting later at nearby restaurants; also there is a change of date to Sunday the 21st at St. Stephen's Church, Lynn, where the speaker at breakfast will be Rabbi Israel Harburg.

The series of Washington Birthday services is the first activity of the men's division of the Massachusetts Church Service League under its recently elected president, Frederick W. Holmes, a professor in Northeastern University, and the new secretary, Charles E. Billings of the Young Men's Christian Union.

CHICAGO

Catholic Club

The Rev. Osmund H. Brown, rector of St. Philip's (Colored), Buffalo, N. Y., will preach at a service of Solemn Evensong and Benediction of the Blessed Sacrament in St. Thomas' Church, Chicago, February 24th. The service will be part of the monthly meeting of the Catholic Club of Chicago.

Peter Day, acting editor of THE LIVING CHURCH, will make an address at the dinner preceding the service. Clifford L. Terry, president of the Catholic Club, is in charge of arrangements.

Convention Concludes One-Day Session

The 106th annual convention of the diocese held February 2d at St. James' Church did what many thought it could never do. It managed in one day of business not only to hear all the diocesan reports but also to elect clergy and lay deputies to the General Convention to be held next October in Cleveland.

In the words of Bishop Conkling, this second "one day" convention thereby "passed its most grievous test, but proved that a better method of electing deputies is needed."

The convention transacted much important business. It ratified a pledge of \$41,000 to the National Council with \$1,000 earmarked for British missions. This action was in keeping with the

Bishop's request to eliminate as far as possible the need for special appeals during the coming year.

In an effort to do a more thorough of preparing budgets in the various departments, the convention voted to change the amendment to the constitution dealing with the date of the convention to provide for holding it in May instead of February. Final action on this proposal must be taken at the convention in 1944.

DEBT LIQUIDATION

Steps to remove the debt of the diocese were taken when the convention authorized the Bishop and trustees to prepare some plan for wiping it out entirely. The debt will be reduced to \$300,000, it is hoped, by July 1st, and it was the expressed desire of the Bishop that permission be given to try to pay this off by 1944 by some plan that would not require parish campaigns.

Bishop Conkling also raised the question of raising a fund of \$3,000 to bring salaries of all missionary priests up to minimum standard.

The way might then be cleared, Bishop said, to establish an equalization fund for mission salaries.

The convention was long—the ballot was at 7 o'clock—but much work was done and the reports showed not only tremendous accomplishments in all the departments and committees and organizations but also, as Bishop Conkling summarized it, "many hundreds of hours of human service."

ELECTIONS: Deputies to General Convention. Rev. Messrs. H. L. Bowen, F. L. Barry, W. Stoskopf, G. C. Story; Messrs. S. A. Cushman, C. Keubler, G. A. Mason, J. G. Hubbell. Diocesan council: Rev. Messrs. B. N. Burke, J. R. Pickens, F. E. Bernard, F. L. Barry; Messrs. W. Schneider, S. A. Cushman, J. G. Hubbell, R. Stemm, F. G. Trapp. Bishop and trustees: F. Durbin, H. A. Scandrett, L. A. Armour, re-elected.

PENNSYLVANIA

Church School By Mail

Concerned with the number of rural children in America without religious instruction, and the increasing transportation problem in its own diocese, the diocese of Pennsylvania is helping those children who are unable to attend church school because of distance, lack of transportation, physical handicap, or any other circumstance, by its Church School-by-Mail.

During the last three years, a village-village canvass has been made in the rural counties, in an effort to find scattered families not reached by any church. As a result, during 1942, lessons were mailed to 150 children living up remote roads and in isolated places, who otherwise would have been unable to receive any religious education.

One of the functions of the school is to urge the families to attend the nearest church, and during the past 3 years over 150 children have succeeded in enrolling in the Sunday School nearest them. Approximately 270 children are now be-

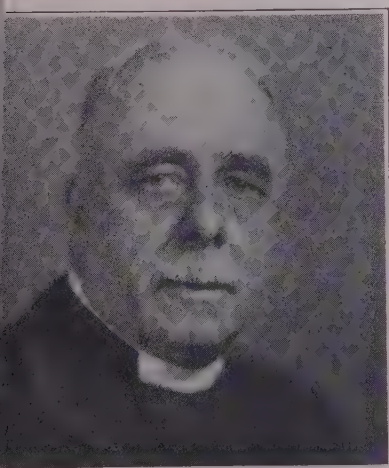
ed by the Church School-by-Mail until
stances permit them to attend the
est Sunday School.

PITTSBURGH

Bishop Mann's Resignation

In the course of his address to the di-
an convention of Pittsburgh, January
1, Bishop Mann announced that he had
warded his resignation to the Presiding
hop, for canonical action by the House
Bishops next October.

At the time of his consecration, Dr.
nry Knox Sherrill, then rector of the
urch of Our Saviour, Brookline, Mass.,
d of Bishop Mann: "When Dr. Angell
ame president of Yale someone re-
arked that his whole life had been a
paration in a very definite way for that
ition of responsibility. The same can



BISHOP MANN: Resignation For-
warded to Bishop Tucker.

said of Bishop Mann. All the varied
periences of his life have been a special
aining to enable him to be a great bishop
the Church of God. We who are his
iends in Massachusetts rejoice that he is
member of the House of Bishops. We
el that he belongs there."

Bishop Mann was born in Geneva, N.
., December 2, 1860. His father was a
ergyman, his mother the sister of a
ergyman. His brother, the late Cameron
Mann, became Bishop of North Dakota
and later Bishop of South Florida. He
studied at Hobart College and later at the
eneral Theological Seminary, New York
ity. Between his graduation from college
and his matriculation at the seminary he
ent a year teaching in Salt Lake City
nder Bishop Tuttle. One chief result of
at work, the Bishop says, was his ac-
quisition of great skill as a boxer.

Graduating from seminary in 1886,
lexander Mann was ordained to the
riesthood and became assistant at St.
ames', Buffalo, N. Y. Two years later he
as called to be assistant to his uncle, Dr.
chuyler, rector of Grace Church, Orange,
J. Seventeen years as an assistant
roved his unswerving loyalty.

Upon Dr. Schuyler's death, Dr. Mann
ame rector in 1900. In 1905 he was

called to Trinity Church, Boston, saying
as he accepted the call, "My only concern
is whether I shall be able to take up and
carry on the work of the great men who
have preceded me as rectors of Trinity."
He was rector of Trinity for another 17-
year period, during which time he did much
to develop the parish. Achievements of his
rectorate were the purchase of Trinity
House; the establishment of the Church
Service League and the Parish Council;
a parochial budget system; the raising of
an endowment of a quarter of a million
dollars.

In 1900, Dr. Mann was elected Bishop
of Washington, but declined. In 1913 he
was chosen Suffragan Bishop of Newark,
and in 1917 Western New York called
him. He declined both elections.

Bishop Mann has been Bishop of Pitts-
burgh since his consecration January
25, 1923. During his term of office the
work of the Church in the diocese has
shown marked growth and progress, with
a notable spirit of harmony prevailing
throughout the years.

LOS ANGELES

Convention

Congregations throughout the country
are increasing, and religious books are be-
ing widely read, according to Bishop
Stevens of Los Angeles, addressing the
48th annual convention of Los Angeles.

Bishop Stevens, who had just returned
from an eastern trip, told of his discover-
ing a group of soldiers in a train, at-
tempting to conduct a religious service
themselves, in the absence of a chaplain.
He also described the soldiers' interest in
and desire for more religious books.

Despite the increase in congregations,
Bishop Stevens said, there was practically
no increase in Church school enrollment
during the past 10 years. He asked for a
definite attack on the Church school prob-
lem as part of the Forward in Service
program.

The convention's only resolution was one
favoring union with the Presbyterians in
general, but not permitting itself to any
particular proposal.

Speakers included Bishop Lewis of
Nevada, Miss Ilione E. Baldwin, Miss
Ellen Marshall.

ELECTIONS: Executive council, Rev. Messrs. Dr.
G. Davidson, F. Eric Bloy, S. C. Clakr, J. F.
Scott; Messrs. W. A. Holt, C. M. Gair, W. A.
Monten, W. M. Howard. Deputies to General Con-
vention: Rev. Messrs. Dr. G. Davidson, C. R.
Barnes, E. Bloy, D. Stuart; Messrs. C. Gair, H. I.
Thomas, W. A. Holt, S. E. Coombs. Delegates to
provincial synod: Rev. Messrs. P. G. M. Austin,
D. Stuart, E. T. Lewis, T. R. Marshall; Messrs.
H. I. Thomas, G. G. Entz, J. Barlow, H. N. Swift.

NEWARK

Parish Bulletins

The House of Prayer and St. James'
Church, both of Newark, N. J., issue
weekly and monthly parish bulletins, re-
spectively, that aim to be of more than
just news value. The *Angelus* of the House
of Prayer lists parish schedules weekly

LENTEN READING

We are devout believers in the
Church's plan for increased, stimu-
lated, devotional reading during Lent,
and we've racked our brains over the
years past for the reasons why Episco-
palians in general have not heeded their
Church's adjuring to this form of in-
creased knowledge and devotion. We've
found one or two cracking big reasons,
and here they are. We have too many,
too profound, too theological, too
heavy-going book-lists by authorities
who think and talk over lay-people's
heads. Who, after all comprise The
Church for the most part—a few the-
ologians with their naturally compli-
cated minds, or a couple of hundred
thousand of us lay-folk, who are, thank
God, not so complicatedly-minded?
(Don't get us wrong here, please. Every
man to his sphere, but there are more
of us than of them. See?).

So, it's about time The Church woke
up to the fact that if it wants its non-
complicatedly-minded lay folk to do a
bit of Lenten reading, She should have
sense enough to offer them the sort of
reading which they can grasp, enjoy,
and live by.

Well, not knowing whether anyone else
in The Church will take up this hard
flung gage, we simply let it be known,
far and wide, that we have prepared
a book-list for Episcopal lay-folk,
which will not put them at odds with
either their parish priests or their
fellow-men, and these books, if read,
will do something to you way down
deep inside, and will put you in church
oftener than you've been in the past.
And another thing, these books will
run in price from only 50c to \$1.50
plus postage. That's the third and an-
other sharp reason why Lenten reading
has not been either general or popular.
Somebody here or there kept recom-
mending books at \$2.50 and up.

Now, let's see how many will ask for
our book-list. We have faith enough
in our fellow lay-folk to believe that
we will be simply swamped with post-
cards and letter requests.

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and comments on important happenings; and, in addition, contains sermonettes helpful for the meditation period.

The *Parish Visitor* of the Church of St. James is welcomed every month as a friendly "caller." Its "chats" are informative and thought-provoking, as are its sermonettes. The February issue has this to say, in part:

"When you are thinking about Church consider the people who will be disappointed if you are not there next Sunday. The sexton is on his job around 5 A.M. to have the building comfortably heated; the organist and choir have rehearsed the music; the rector has given time and thought to the service and sermon; and your fellow members who are in church will be encouraged by your presence. We have not yet mentioned the most important reason, which is the strengthening and refreshing of your spiritual life through public worship."

FLORIDA

Bishop Gilman Stresses Missionary Program At Council Meeting

Christianity's opportunity in the Far East was stressed by Bishop Gilman of Hankow, at the annual council of the diocese of Florida, which adjourned at noon February 5th.

"If Christianity had sent sufficient missionaries to Japan in the past," said Bishop

Gilman, "the Japanese would have been taught the way of the scholar instead of the way of the warrior." He called for a strengthening of the Church's missionary program.

Bishop Juhan of Florida presided at the sessions of the Council, which were held February 3d to 5th in Holy Trinity Church, Gainesville.

The woman's auxiliary of the diocese met simultaneously, under the presidency of Mrs. T. Frederick Davis, of Jacksonville.

Missionaries in rural and urban communities, and workers among college students reported progress during the past year.

The council adopted a resolution endorsing the Church's movement toward unity with the Presbyterian Church of the United States of America.

ELECTIONS: Secretary, Rev. G. M. Alexander; chancellor, W. C. Croom; registrar, J. H. Holmes; treasurer, R. A. Yockey. Standing committee: Rev. Messrs. L. Hindry, D. B. Leatherbury, F. B. Wakefield jr.; Messrs. G. C. Bedell, A. W. Knight, L. W. Strum. Executive council: Bishop Juhan, Rev. Messrs. S. H. Lindsay, G. M. Alexander, A. R. Chalmers, J. Stirling, R. G. Urban, D. B. Leatherbury, F. B. Wakefield jr., F. P. Dearing jr., C. C. Tarplee, B. Meginniss jr.; Messrs. G. Milam, W. S. Criswell, R. A. Yockey, H. Carter, H. C. Chandler, H. O. Trezise, H. Lamson, F. E. Harrison. Deputies to General Convention: Rev. Messrs. F. B. Wakefield jr., N. Middleton, D. B. Leatherbury, B. M. Walton, Messrs. R. A. Yockey, B. H. Shields, B. A. Meginniss sr., W. S. Criswell. Woman's auxiliary: President, Mrs. B. C. Riley; recording secretary, Mrs. Alan Rush; treasurer, Mrs. Merle A. Bowlin.

SPRINGFIELD

Debt Liquidation Project

In the diocese of Springfield a great effort is being made to liquidate the bonded indebtedness on the Chapel of Saint John the Divine at the University of Illinois. Bishop White has asked the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, to be responsible for the liquidation of the debt. For a number of years Fr. Miller has given valuable assistance in the financial matters of the chapel.

Early in January Fr. Miller and the Rev. Arthur L. Bice, rector of Trinity parish, Lincoln, began the work of personal solicitation. They devote one day each week to the chapel project, and at the time the diocesan synod meets in March they hope to be able to report a number of substantial gifts. Approximately \$23,000 is needed.

PUERTO RICO

Hymnal Revision

The sixth edition of *Cantos Sagrados*, the Hymnal used for many years in Puerto Rico, is now being bound and will soon be distributed to the parishes and missions. Heretofore the editions required have been the result of unofficial labors of a few interested clergymen, and have been printed privately. The new edition is the result

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The first official effort on the part of the diocesan district to present to its congregations a carefully compiled selection of hymns suitable for the various Church seasons and for special occasions. The new Hymnal contains 204 hymns, an increase of 44. Many new hymns have been added, mostly the work of the Rev. Enzo Alvarez. Others are improved translations of old hymns. All the hymns have been carefully studied and adapted to excellent musical settings contained in the Hymnal. A special section of Spanish hymns set to popular melodies is included. For the first time there is included a list of suggestions of hymns suitable for general use, the Church seasons, and special occasions, and an alphabetical index of first lines, also an official preface. Another new feature is the inclusion of the service of Evening Prayer with a selection of Psalms.

MICHIGAN

Union With Presbyterians Approved in Principle

Action taken at the diocesan convention of the diocese of Michigan held in St. Paul's Cathedral, Detroit, on January 27th and 28th covered a variety of interests. The carefully prepared report of the committee on Church Unity was well received by the convention and adopted exactly as presented, approving in principle proposals of the Commission on Approaches to Unity and referring these proposals to the General Convention and the Lambeth Conference. The group sent fraternal greetings to the General Assembly of the Presbyterian Church soon to meet within the limits of the diocese of Michigan, recording its hopes that the conversations looking to reunion with the Methodist Church may lead to definite proposals to that end; and recommending the continuation of the diocesan committee on Church Unity.

Present at the convention dinner were some 500 delegates, clergy, and other churchpeople. For the first time, so far as could be ascertained, the three Bishops of the State of Michigan were together at a convention dinner.

The committee on canons presented a proposal to simplify the procedure of establishing new work, by making the notification of the three nearest parishes obligatory only once, and presented a new canon providing for convocations within the diocese. Both propositions were adopted. There was also referred to the committee on canons for discussion at the next convention, a suggestion that the canons be changed to lower the age of voting members of parishes to 18 instead of 21. As a side to the committee on canons, the convention approved the suggestion in principle.

Commentary resolutions were passed regarding the President's Committee on Air Employment Practice, in which the work was commended to the people of the diocese; and the appointment by the National Council of a secretary for Field Work in the National Council's Depart-

ment of Youth, and particularly the selection of the Rev. Curtis W. V. Junker for this position.

BISHOP PAGE

One resolution instructed that a committee be appointed to consult with Bishop Creighton regarding a permanent memorial to Bishop Page, in grateful appreciation of his work and labor. A suggestion, to be passed on the committee, was that a fund be raised for the assistance of Page House, a home for working women of limited means.

A resolution submitted by the rector of a large Detroit parish deep in debt (but working its way out) was adopted, approving a committee to be appointed to study the problem of the limitation of parochial and mission indebtedness, and to prepare and submit a canon for the consideration of the next convention.

The use of the radio for the publicizing of Church activities and the spreading of the Gospel was commended and referred to the diocesan department of promotion. The executive council was requested by resolution to appoint a committee for the study of proposals for a just, durable, and Christian peace after the war, and the committee was instructed to provide the parishes and missions with such study material upon this subject as is or may become available and to urge the use of such material.

ELECTIONS: Secretary, Rev. G. Matthews; registrar, A. L. Ramsay; trustees, J. H. Hart, W. E. Bow. Executive council: Rev. Messrs. J. G. Widdifield, W. C. Hamm, W. R. Wood; Messrs. J. R. Watkins, E. G. Weed. Standing committee: Rev. Messrs. H. Lewis, B. S. Levering, E. E. Piper, I. C. Johnson; Messrs. J. C. Spaulding, W. T. Barbour, J. R. Watkins. Deputies to General Convention: Rev. Messrs. C. H. Cadigan, H. Lewis, I. C. Johnson, W. L. Forsyth; Messrs. W. T. Barbour, J. C. Spaulding, H. S. Booth, J. R. Watkins. Alternates: Rev. Messrs. F. B. Creamer, L. P. Hagger, C. L. Attridge, O. G. Jackson; Messrs. F. J. Weber, C. O. Ford, W. H. Meredith, C. W. Wilson. Convention of Women, president, Mrs. M. S. Marr; vice-presidents, Mrs. C. G. Charpe, Mrs. C. D. Allen, Mrs. E. McCormick, Mrs. G. Jerome Brenner; recording secretary, Mrs. J. C. Spaulding; corresponding secretary, Mrs. Kenneth Thomas; treasurer, Mrs. W. B. Taylor.

INDIANAPOLIS

Bishop Kirchhoffer Elected Russian Relief Chairman

Election of Bishop Kirchhoffer, of Indianapolis, as chairman of a new committee for Russian War Relief in Indianapolis, Ind., has been recently announced.

SOUTH CAROLINA

Service Flag Dedicated at Trinity, Columbia

On January 17th, a beautiful service flag was presented by Mr. and Mrs. David G. Ellison to Trinity Church, Columbia, S. C. in honor of their two sons, Robert and James. This flag at present contains 117 stars in honor of the men and women who are communicants of Trinity parish and are now in the armed forces.

Lenten Supplies for the Church School

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Baptism At 11:00 O'Clock Service

The Church of St. John the Evangelist, St. Paul, Minn., incorporated Holy Baptism in its 11:00 o'clock service on February 7th. Six children, three of them infants, were baptized at the service after Morning Prayer. This is the first time in a number of years that a Sunday morning

congregation—at St. John's has had the opportunity to participate in the service of Baptism.

The Rev. Conrad H. Gesner, rector, hopes that such services will occur with some frequency.

Eucharistic Club

Instituted as a means to make the Church a more vital force in the lives of its communicants, the Eucharistic Club of St. John's Church, Long Island, N. Y., the Rev. H. C. Benjamin, rector, has sent out a form letter, with a pledge attached, which is to be filled out and returned. It reads as follows:

"What is it you as a Christian can do which no one not a Christian can do? Be a good citizen? Do social service or welfare work? Pray? Give? No, none of these, for anyone can do all these things whether a Christian or not. The one thing you can do and ought to do as a Christian is to follow Christ's command, 'Do this in remembrance of me'—receive the Holy Communion.

"Of course if you are counted as a communicant in good standing you do receive Holy Communion, but how about frequency and regularity? Some receive at Christmas and Easter; some add Whitsunday and All Saints; but not more than 100 in this parish receive with a planned monthly regularity (or weekly EUCHARISTIC CLUB which is better).

"The Holy Communion is the center of worship, and those who are faithful and regular at their communions are the soul and strength of the parish. After seven years of work with you, I feel there should be more.

"In order to stimulate regular monthly communions among our people, one of our

laymen suggests a EUCHARISTIC C (for want of a better name). will be formed of people who will take a vow to attend Holy Communion at an early service at least once a month for the rest of their lives, except under circumstances such as sickness, extreme distress or conditions of which you shall judge. Your vow is to God—not to yourself or your neighbor. This vow will be made to you by the Bishop when he visits on Feb. 28th at 11 A.M. The present confirmation class will make this promise at the same time we ask you to start your place in church and make the vow with them. But—do not make it unless you intend to keep it, with all your power.

"The 8 A.M. service on the first Sunday of the month has been selected as the time when all members will make their monthly communions, although any other Sunday may be substituted by anyone. After each service we shall try to serve a simple bread and wine to stimulate friendliness and sociability.

"Will you please think this over carefully and prayerfully, and then detach and sign this application, so we may know how many to count on when the Bishop comes.

PLEDGE

The pledge reads: "Because I believe in the Holy Communion as the essential life of the Church, and I believe in the command to 'do this in remembrance of Him' applies to me, and I believe in the regular reception of the Sacrament as a need for my soul's health, and I believe in faithful Christian witnessing is so important in these chaotic days, I therefore desire to become a member of the Eucharistic Club, and will take a vow before the Bishop to attend Holy Communion at least once a month for the rest of my life, barring exceptional circumstances."

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MORTGAGE-BURNING: The Rev. H. A. Le Pere and parishioners of St. Alban Marshfield, Wis., were snapped in a happy moment.

EDUCATIONAL

SEMINARIES

Mid-Winter Commencement E.T.S.

The first mid-winter commencement day in the history of the Episcopal Theological School, Cambridge, Mass., was held on February 4th, as culmination of a program initiated at the beginning of the summer to hasten the training of priests of the Church to meet war-time conditions. This class of February '43, will be followed by another graduating class in the early autumn, an accelerated program made possible by the holding of classes throughout the summer, as was done last summer, immediately after the customary mid-winter commencement.

Bishop Davis of Western New York, in his capacity as main speaker at the graduation exercises held in St. John's Memorial Chapel, attached to the school, urged the 18 members of the class to realize that "Christian people must learn at the principles of Christianity must be applied to social groups and not just to individuals."

Degrees were conferred by the Very Rev. Dr. Angus Dun, dean of the school, whose son, Angus Dun jr., was the recipient of the degree of Bachelor of Divinity *cum laude*. The full list of graduates receiving the degree of Bachelor of Divinity is:

George A. Atwater, West Medford, Mass.; John P. Coleman, New Rochelle, N. Y.; Angus Dun jr., Cambridge, Mass.; Fred J. Etting, Ferguson, N. J.; Edward E. Hailwood, Vernal, Utah; Morton Kelsey, Catasqua, Pa.; Charles R. Atlock, Pittsfield, Mass.; Warren H. McKenna, Providence, R. I.; Gerald B. Grady jr., Harrison, N. J.; Richard N. Case, Worcester, Mass.; William B. Amidgall, Jenkintown, Pa.; Bancroft P. Smith, Wallingford, Pa.; Robert E. Brilliger, Chateaugay, N. Y.; William J.

Wolf, Hartford, Conn. In addition, certificates of graduation were awarded to Charles W. Fish, Cincinnati, O.; Robert M. Muir, Detroit; Wendel Pasco, Boston; Norman E. Stockwell, North Adams, Mass.

Bishop Sherrill read the closing prayers and pronounced the benediction.

Ordination of eight men to the diaconate by Bishop Sherrill on February 3d in St. John's Memorial Chapel, Cambridge, preceded commencement day on February 4th. Dean Dun preached the sermon.

INTERCHURCH

Gov. Stassen Urges Wide

Religious Education Program

A plea to laymen, particularly those in the newspaper, radio, and advertising fields, to put their talents and facilities to work for the Church, was voiced in Chicago by Governor Harold E. Stassen of Minnesota, in addressing the opening sessions of the annual convention of the International Council of Religious Education.

Recently named president of the Council, which represents 42 non-Roman communions, Gov. Stassen declared that laymen in the various professional fields could contribute much to the advancement of religious education among American youth by using their skills to improve religious literature and religious radio programs.

TWO-FOLD CHALLENGE

"Christian education is faced with a two-fold challenge," Gov. Stassen stated. "First, it must pursue with energy and ingenuity the task of reaching that one-half of the children of America who are growing up without any religious education."

"Second, it must seek to make religion more vital to all, by actively interpreting the basic concepts of our religion into the social, economic, political, and international problems of our times on personal, community, national, and world-wide levels."

Stating that he did not propose the violation of the fundamental principle of the separation of church and state, Gov. Stassen called for discussion of questions pertinent to Christianity and world-wide problems in wartime in 10,000 pulpits and in 10,000 Sunday schools. He included the following questions:

What should our attitude be after victory in this war toward coöperation with the other nations of the world? What should our policies be toward the Axis nations? Can we snugly wrap the cloak of our rich resources around us and go blithely on our way, heads up, looking neither right nor left, East nor West?

Or do the concepts of our religion mean that we must take a responsibility toward men and women and little children on another continent? Should we take a full part in establishing a machinery of justice and of coöperation on a new level of government of the nations?

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HOUSEMOTHER wanted for children in Country Institution. Box J-1691, The Living Church, Milwaukee, Wis.

ORGANIST-CHOIRMASTER. Capable of handling children's choir and men's. Parish within easy commuting distance from New York. Must have other main source of income. Box T-1687, The Living Church, Milwaukee, Wis.

TEACHER wanted for Country Institution. Fifth and Sixth Grade. Box J-1689, The Living Church, Milwaukee, Wis.

WANTED—A clergyman as teacher in a church school for boys beginning with fall term in 1943. Reply stating age, experience and qualifications. Address: Box T-1694, The Living Church, Milwaukee, Wis.

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Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your **LIVING CHURCH** does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.

CHANGES

Appointments Accepted

COX, REV. FRANCIS A., formerly chancellor of St. John's University, Shanghai, China, is now acting rector of the Church of the Redeemer, Pittsburgh, Pa. Address: 5659 Darlington Road, Pittsburgh, Pa.

GUMMERE, REV. JOHN W., formerly non-parochial priest in West Virginia, is to be priest in charge of Grace and Holy Trinity Church, Richmond, Va., for a period of six months. Address: 8 North Laurel Street, Richmond, Va.

GARVIN, REV. S. HUGHES, junior assistant on the staff of Christ Church Cathedral, Louisville, Ky., has by action of the Cathedral Chapter been made a minor canon of the Cathedral. Canon Garvin has also assumed the duties of priest in charge of Trinity mission.

HAMILTON, REV. ALEXANDER VAN C., chaplain of St. Mary's Hospital and assistant at St. Luke's Chapel, New York, is to be curate of St. Stephen's Church, Providence, R. I., effective March 1st. Address: 114 George Street, Providence, R. I.

HEAD, REV. ALBERT H., formerly rector of St. Mark's, Penn Yan, N. Y., is to be rector of St. Paul's, Wellsboro, Pa., effective March 1st. Address: 53 Walnut Street, Wellsboro, Pa.

HEMSLEY, REV. STANLEY F., formerly assistant rector of St. John's, Stamford, Conn., has been rector of St. John's since December 8th.

KILBOURN, REV. ROBERT C., formerly priest in charge of St. Mary's, Dade City, and St. Peter's, Plant City, Fla., has been rector of St. Thomas' Church, Eustis, Fla., since January 15th. Address: 315 Mary Street, Eustis, Fla.

LAYLOR, REV. LEON N., is deacon in charge of Grace Church, Alexandria, Va. Address: 207 South Patrick Street, Alexandria, Va.

LUTHER, REV. JOHN A., formerly vicar of Calvary mission, Los Angeles, has been rector of St. Mark's Church, Upland, Calif., since January 1st. Address: 620 North Euclid Avenue, Upland, Calif.

MOLLEGAN, REV. ALBERT T., is priest in charge of St. Paul's Church, Alexandria, Va. Address: Virginia Theological Seminary, Alexandria, Va.

NORTH, REV. FRANCIS SPARLING, formerly priest in charge of Annunciation mission, Glendale, L. I., has been priest in charge of St. Mary's mission, Hampton Bays, and St. Anne's mission, Bridgehampton, L. I., N. Y., since January 1st. Address: Hampton Bays, Long Island, N. Y.

THOMPSON, CHARLES O'FERRALL, will be in charge of the work at Bluefield, Pocahontas, and Pearisburg, Va. A recent graduate of Virginia Seminary, Mr. Thompson will be ordained to the diaconate at a later date.

Deaconesses

Deaconess **E. S. McNULTY**, who has been working in the country mission field of St. Stephen's parish, Beckley, W. Va., has accepted work in the archdeaconry of the diocese of Virginia.

Deaconess **OLIVE M. ROBINSON**, for 15 years rural worker in the diocese of Michigan, has accepted a call to work at St. James' Church, Birmingham, Mich.

Military Service

DE BORDENAVE, REV. ERNEST A., formerly rector of St. Paul's Church, Alexandria, Va., has been a chaplain in the Navy since January 28th.

CLARK, REV. HUGH S., rector of the Church of the Redeemer, Pittsburgh, Pa., has been granted a leave of absence to become a chaplain in the Ski Troops, U. S. Army.

RICHEY, Chaplain THOMAS, now on active duty, Corps of Chaplains, U. S. Army, has resigned as rector of Christ Church, Norwich, Conn., effective July 1st, 1943. Chaplain Richey is serving as regimental chaplain, Fort Lewis, State of Washington. Address: APO 44, Fort Lewis, State of Washington.

THALMANN, REV. FREDERICK E., formerly curate of St. Paul's Church, Englewood, N. J., is to be a chaplain in the Army of the United States. He has the rank of first lieutenant. His permanent address is: c/o Mrs. Muecke, 27 Fenimore Road, Scarsdale, N. Y.

New Addresses

COLEMAN, JOHN P., formerly of 21 Lawrence Hall, 99 Brattle Street, Cambridge, Mass., is now to be addressed at Christ Church Cathedral, 4 Church Street, Hartford, Conn.

Resignations

HUGHES, REV. EDWARD W., rector of Christ Church, Pocahontas, St. Mary's, Bluefield, Christ Church, Pearisburg, Va., has retired after 5 years in the ministry. He will continue to live in the diocese of Southwestern Virginia where he has served since 1918.

MERRILL, REV. HERBERT C., missionary to the deaf in the diocese of Albany, Central New York, Rochester, and Western New York, retired from his work February 1st after 23 years in that field.

GUENTHER, REV. J. JARDEN, recently resigned as rector of Trinity Church, Swarthmore, Pa., after service of 13 years. A testimonial dinner given for him and his wife, cited his contributions to the community. The Rev. Mr. Guenther retains the secretaryship of the Diocesan Retirement Association; his address is Friendship Hill Farm, Paoli, Pa.

Ordinations

PRIESTS

ALBANY—The Rev. **WILLIAM MAURICE LANG JR.**, was ordained to the priesthood on February 7th in St. Paul's, Albany, N. Y., by Bishop Oldham of Albany. He was presented by the Rev. H. C. Merrill; Bishop Oldham preached the sermon. The Rev. Mr. Lange is to be missionary to the deaf in the dioceses of Albany, Central New York, Rochester, and Western New York.

LONG ISLAND—The Rev. **ELMER D. HOKSTADT** was ordained to the priesthood on February 17th at the Cathedral of the Incarnation, Gardes City, Long Island, by Bishop DeWolfe of Long Island, acting for the Bishop of Western Nebraska. He was presented by the Rev. John Fitzgerald. The Rev. Dr. P. L. Urban preached the sermon. He will serve as curate of Christ Church, Ridge, Brooklyn, N. Y. Address: 73d and Ridge Boulevard, Brooklyn, N. Y.

MASSACHUSETTS—On December 9th, in the C

ELEGY

THE singing voice of God was strong in him:
Spun from the calm within, majestic, full,
The song swept gesture, thought, and glowing word
Into one firm melodic round. The foe
Was shaken in the mighty chords; the friend
Felt the air awaken, new, heroic.

The song has died upon the lips divine,
The song sinks back into the heart eternal.

To us whose darkened world is shattered now
In discord of trumpet pride and shrilling fear
The memory of song is dear, is dear.

ERNEST E. SANDEEN.

dral Church of St. Paul, Boston, Bishop Sher-
ordained nine men to the priesthood at a
vice where the preacher was the Rev. Dr.
ard S. M. Emrich. The nine ordained were:
The Rev. JOHN MURRAY BALCOM, curate of
ace Church, Norwood, and the Church of the
aphany, Walpole, presented by Archdeacon
ward Key Bartow;
The Rev. THOMPSON CHESTER BAXTER, curate
St. Peter's Church, Albany, N. Y., presented
the Rev. Erville Maynard;
The Rev. ARTHUR CHANDLER CRAWFORD,
ate of Grace Church, Lawrence, presented by
Rev. Archie H. Crowley;
The Rev. ROBERT MCQUEEN GRANT, in charge
St. James' Church, South Groveland, pre-
ented by the Rev. Gardiner M. Day;
The Rev. ALFRED BYRON STARRATT, curate
St. Anne's Church, Lincoln, presented by the
v. Robert Curry of St. Paul's School, Concord,
H.;
The Rev. JOHN DUANE VERDERY, at that time
ate of the Cathedral Church of St. Paul, Bos-
n, but now headmaster of Wooster School, Dan-
y, Conn., presented by the Very Rev. Edwin
van Eetten;
The Rev. FRANK EUGENE GREENE JR., curate
Trinity Church, Boston, the Rev. GEORGE
R. MCCRAY, in charge of St. John's Church,
aron, and the Rev. CARL JEROME WEBB, min-
er in charge of Trinity Church, Canton, all
resented by the Rev. Dr. Phillips E. Osgood of
manuel Church, Boston.
MASSACHUSETTS — Bishop Heron, Suffragan
shop of Massachusetts, on December 19th, in

Christ Church, Cambridge, ordained to the priest-
hood, the Rev. MICHAEL MARTIN, curate of that
church. The Rev. Gardiner M. Day, rector, pre-
sented the candidate, and the Rev. Charles L.
Taylor jr., of the Episcopal Theological School
faculty, preached the sermon.

SOUTH CAROLINA—The Rev. RICHARD BEA-
MAN MARTIN was ordained to the priesthood on
February 2d in St. Augustine's Church, Wedge-
field, S. C., by Bishop Thomas of South Carolina.
He was presented by the Rev. J. B. Walker;
the Rev. H. D. Bull preached the sermon. The
Rev. Mr. Martin is priest in charge of the
Church of the Good Shepherd, Sumter, and St.
Augustine's, Wedgefield, S. C.

DEACONS

FLORIDA—ALEXANDER DUROSE JUHAN was or-
dained to the diaconate on January 24th by his
father, Bishop Juhan of Florida, in the Church of
the Good Shepherd, Jacksonville, Fla. He was
presented by the Rev. John C. Turner; the Rev.
Newton Middleton preached the sermon. Effective
February 1st Mr. Juhan became minister in charge
of All Saints' Church, Norton; St. Mark's, Dante;
Grace House on the Mountain near St. Paul;

CHURCH CALENDAR

February

- 21. Septuagesima Sunday.
- 24. S. Matthias. (Wednesday.)
- 28. Sexagesima Sunday.

and the Mission of the Good Shepherd, Splash-
dam, Va. Address: Norton, Va.

NORTH CAROLINA—JAMES DANIEL GILLIAM
was ordained to the diaconate on February 2d in
Calvary Church, Tarboro, N. C., by Bishop
Penick of North Carolina. He was presented by
the Rev. M. George Henry; the Rev. Henry
Johnston preached the sermon. He will have
charge of St. Thomas' Church, Sanford, N. C.

Depositions

ESTORNELLE, CAMILLE, priest, was deposed on
February 10th by Bishop Gardner of New Jersey.
He had renounced the ministry in writing. The
action was taken for causes not affecting his moral
character.

Corrections

COBB, Rev. ROONEY F., was listed incorrectly
in THE LIVING CHURCH, issue of January 31st,
as having formerly been rector of Trinity Church,
Rochester, N. Y. It should have been Rochester,
Pa.

DIXON, Rev. H. CAMPBELL, was listed incor-
rectly in THE LIVING CHURCH, issue of January
31st, as having been priest in charge of St.
Stephen's mission, Louisville, Ky. The Rev. Mr.
Dixon has been rector of St. Stephen's parish for
13 years.

WELLES, Rev. EDWARD RANDOLPH, formerly
of 16 Edgehill Drive, Bell Haven, Alexandria,
Va., is listed incorrectly in THE LIVING CHURCH
ANNUAL for 1943. He has moved to One Vicar
Lane, Alexandria, Va.



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ed round the world, might well put an
ad to a good deal of the world's chaos.
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you your friends. Accept the cordial
invitation!

DELAWARE—Rt. Rev. Arthur R. McKinstry,
D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

LOUISIANA—Rt. Rev. John Long Jackson, D.D.,
Bishop

St. George's Church, 4600 St. Charles Ave., New
Orleans—450
Rev. Alfred S. Christy, B.D.
Sund. Services: 7:30, 9:30, 11 a.m.; Fri. and Saints'
Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—721
Rev. P. M. Dawley, Ph.D.; Rev. R. W.
Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creigh-
ton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd.,
Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning,
D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles
K. Gilbert, D.D., S.T.D., Suffragan Bishop

The Cathedral of St. John the Divine, New York
City
Sundays: 8, 9, 11, Holy Communion; 10, Morning
Prayer; 4, Evening Prayer; 11 and 4, Sermons.
Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10
Wednesdays), Holy Communion; 9, Morning
Prayer; 5, Evening Prayer (Sung).

Church of the Ascension, Fifth Ave. & 10th St.,
New York City
Rev. Donald B. Aldrich, D.D., rector, (on leave:
Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sundays: 8 and 11 a.m.; 5 p.m. except 1st Sun.
at 8 p.m.
Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. and 51st St.,
New York—3129
Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 9:30
and 11 A.M. Church School; 11 A.M. Morning
Service and Sermon; 4 P.M. Evensong, Special
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A.M. on Thursdays and Saints' Days
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Grace Church, Broadway at 10th St., New York—
1,225
Rev. Louis W. Pitt, D.D., rector
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Noondays: Tues. through Friday, 12:30-55 P.M.

Church of the Heavenly Rest, 5th Ave. at 90th
Rev. Henry Darlington, D.D., rector; Rev. Herbert
J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Week-
days and Holy Days 11 A.M. H.C.; Tues. 11
A.M. Spiritual Healing; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway,
New York City—2194
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street,
New York—2280
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M.
Morning Service and sermon; 4:30 P.M. Victory
Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th
Aves., New York City—1243
Rev. Grieg Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

NEW YORK—Cont.

St. Thomas' Church, 5th Ave. and 53d St., New
York—2250
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8:30 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion;
12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—
664
Rev. Randolph Ray, D.D.
Communion 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New
York City—808
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taft,
S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver
J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th &
17th Sts., Philadelphia—637
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 A.M. High Mass
& Sermon, 11 A.M. Evensong and Devotions,
4 P.M.
Daily: Masses 7 and 7:45, also Thursday and Saints'
Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

WASHINGTON—Rt. Rev. James E. Freeman,
D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washing-
ton, D. C.—310
Rev. A. J. Dubois (on leave—U. S. Army); Rev.
William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and
Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

Church of the Epiphany, Washington, D.C.—1000
Rev. Charles W. Sheerin, D.D., Rev. Hunter M.
Lewis, Rev. Francis Yarnell, Litt.D.
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Weekday Services: 12:05 daily; Thurs. 7:30, 11
A.M. H.C.

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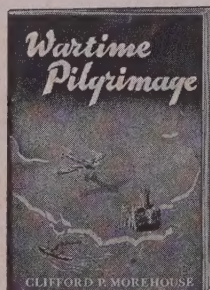
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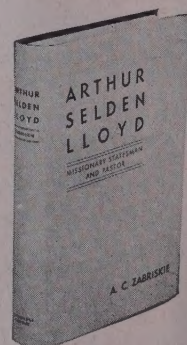
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